

SEPTEMBER / 1961

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Cover Among the landmarks in the Vatican gardens being restored through the personal interest of Pope John, is this bronze ship-fountain—called "la galera" or the galley. It is a replica of a 15th century three-masted ship and boasts cannon which shoot water and also spouts water from its mast, spars and sails. An 18th century work of art, the fountain had fallen into disrepair.

September, / Volume 17, Number 9

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U.S.A. Entered as second-class matter Dec. 20, 1944, at the Post Office at Huntington, Indiana under the Act of March 3, 1879. Indexed in the Catholic Periodical Index. Member of the Catholic Press Association. Address all business communications to THE PRIEST, Huntington, Indiana. Address manuscripts and editorial communications to Rev. G. J. Gustafson, St. Thomas Seminary, Kenmore, Wash. or Rev. Richard Ginder, 934 Forrest Ave., Pittsburgh 2, Pa.

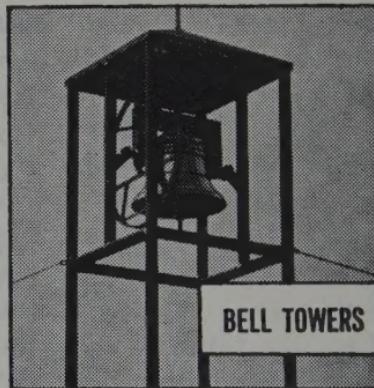
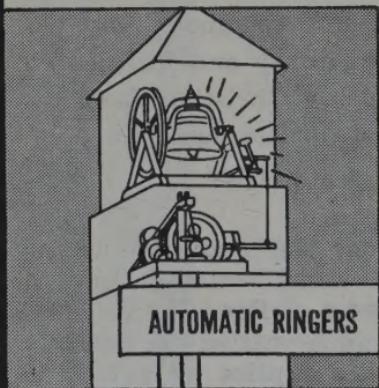
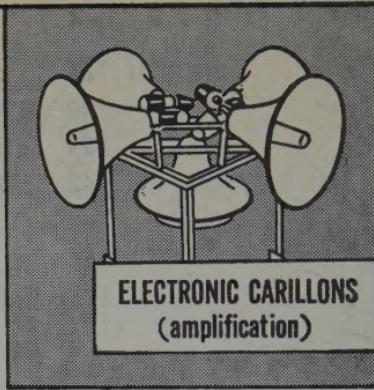
EDITORS: Rev. G. J. Gustafson, S.S., M.A., Ph.D. / Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. ASSOCIATE EDITORS: Rt. Rev. Wm. L. Newton, P.A., M.A., S.S.D. / Rev. Walter J. Schmitz, S.S., M.A., S.T.D. / Rev. Paul R. Coyle. J.C.D. BUSINESS MANAGER: F. A. Fink / ADVERTISING MANAGER: Martin E. Greven / PUBLISHER: Our Sunday Visitor, Inc. Copyright 1961 by Our Sunday Visitor, Inc., Huntington, Indiana. Printed in U.S.A.

SUBSCRIPTION RATES: To members of Catholic clergy and religious in the United States, \$4.00 per year; \$10.00 for three years; \$15.00 for five years. Canadian and foreign postage 50 cents per year additional. To Seminarians, \$3.00 per year.



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Tithing 'Workshop' Announced

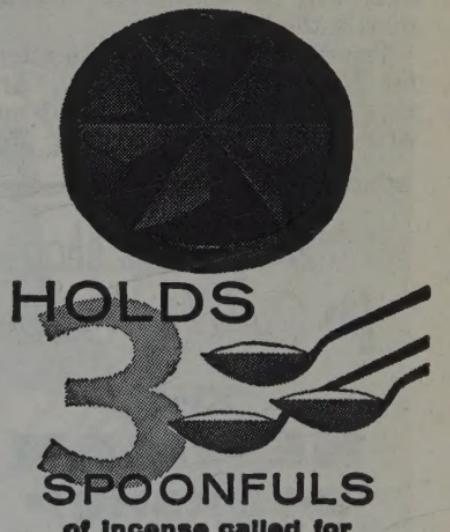
BISHOP Francis J. Green of Tucson has announced that his diocese will sponsor a one-day Diocesan Workshop on the subject of tithing. It is believed to be the first of its kind in the United States and is open not only to the priests of the Diocese of Tucson but to all interested priests.

Bishop Green pointed out that there is a definite trend towards tithing in the United States as is indicated in the recent Result Report of U. S. Tithing Survey conducted by OUR SUNDAY VISITOR showing that there are 289 tithing parishes in our country now and that at present 1258 pastors plan to institute tithing in their parishes.

The theme of the Workshop is: God's Plan for the Support of His Church. It is designated to demonstrate the spiritual and material benefits in tithing parishes; to teach the clergy the latest and most effective methods of introducing tithing to a parish; and to exhibit the newest pamphlets and visual aid materials now available.

Highlights of the Workshop will be two sample sermons on teaching tithing to the congregation by Fathers Joseph Jennings and David Sullivan of Mobile, Alabama, pioneers of the tithing program in our times and co-authors of the booklet, "God's Plan To Support His Church."

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Priests who would like to attend the Workshop in Scottsdale, Arizona on September 27th, 1961 may write for details to the Rt. Rev.

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Msgr. Don H. Hughes, 300 S. Tucson Blvd., Tucson, Arizona, chairman of the Workshop committee.

For Your Information

ACCORDING to NC-News, the 67-year-old Earl of Dudley was married July 16 to Princess Grace Radziwill, 38 year old former wife of Prince Radziwill, who now is married to a sister of Mrs. John F. Kennedy.

The wedding took place in a Catholic church at Richmansworth, near London. Father Brendan Fox, pastor of the Church, officiated.

Both parties were previously married, but neither marriage was considered valid in the eyes of the Church. Lord Dudley, who is not a Catholic, was married in 1943 to a woman whose first husband was still living. Princess Grace, a Catholic, contracted an invalid marriage in a register office.

Lord Dudley was said to be taking instructions in the Catholic Faith.

The Senate Roll Call On Federal Aid

LISTED below are the United States Senators who, as one

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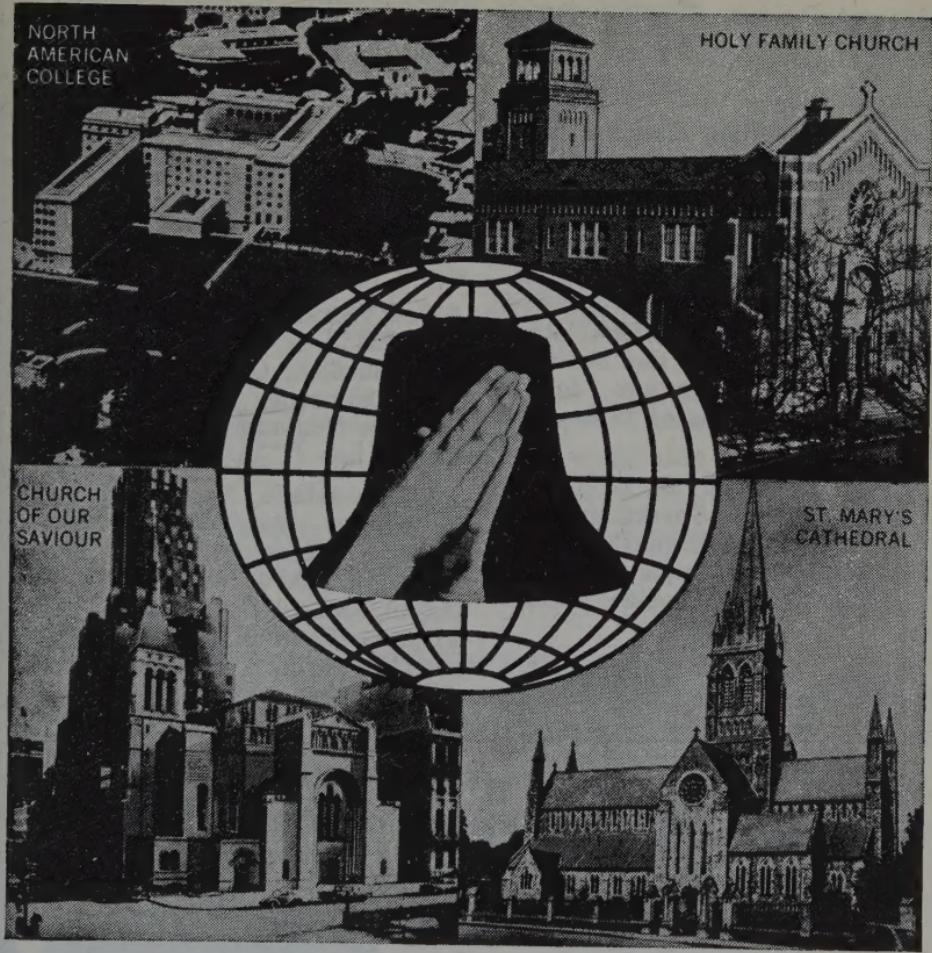
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diocesan paper put it, "voted against 5.5 million Catholic children" excluded from the Federal Aid bill. The Senate passed the bill by a vote of 49 to 34. It took great courage to vote against it, for all of the Senators were under terrific pressure from the White House, the labor- "liberal" forces, and the National Educational Association lobby. Here are the names of those who yielded:

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The Holy Office On Psychoanalysis

FOR the benefit of those who may not yet have seen it, we reprint the following item from NC-News:

The Sacred Congregation of the Holy Office has issued an official warning against the practice of psychoanalysis by clerics or Religious and against its use for testing religious vocations.

The Holy Office document, called a "monitum" (warning), was issued July 15. It stated:

"Since many dangerous opinions are being published and spread regarding the sins incurred by violation of the Sixth Commandment and regarding the imputability of

human actions, the Sacred Congregation of the Holy Office establishes the following norms for public knowledge:

"1. Bishops, presidents of faculties of theology, rectors of seminaries and schools for Religious must require that those whose duty it is to teach moral theology and similar disciplines comply exactly with the traditional teaching of the Church (Canon 129)."

(Canon 129 provides that clerics must not neglect the study of the sacred sciences and that in their studies they must always follow the sound doctrines handed down by the Fathers of the Church and commonly accepted by the Church. They must also avoid profane novelties of expression and what is wrongly called scientific.)

The document continued:

"2. Ecclesiastical censors must

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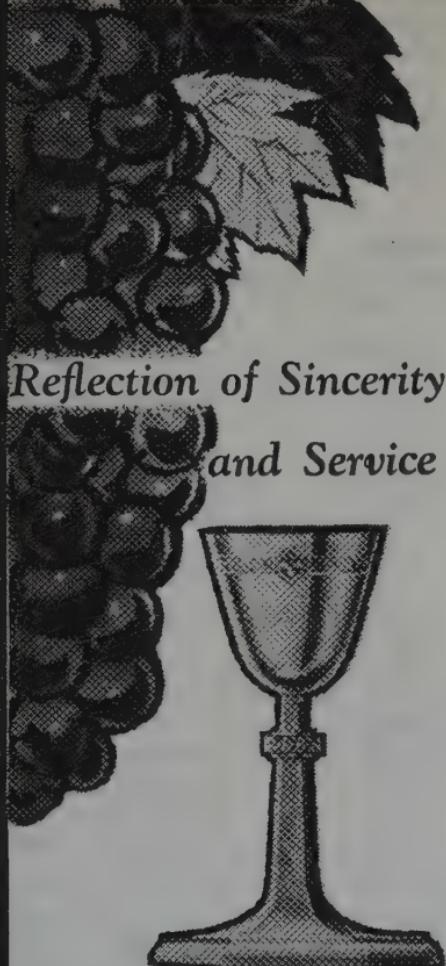
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use great caution in censoring and passing judgment on books and publications which deal with the sixth precept of the Decalogue.

"3. Clerics and Religious are forbidden to practice psychoanalysis according to the norms of Canon 139, paragraph two.

(Canon 139 provides that clerics must avoid affairs which, although not unbecoming in themselves, are foreign to the clerical state. Without special permission they may not practice medicine or surgery or accept certain public offices.)

The document concluded:

"4. The opinion of those who consider that a prior psychoanalytic direction (institutionem) is absolutely required for the reception of Sacred Orders or that candidates for the priesthood must undergo what are properly called (proprie dicta) psychoanalytic examinations or investigations must be reproved." This applies also if it is a matter of investigating the aptitude required for the priesthood or for religious profession. Likewise, priests and men or women Religious must not go to psychoanalysts except with the permission of the Ordinary and for grave reasons."

Schismatic Church for Cuba?

A priest expelled from Cuba said lately that it is "only a matter of time" until Fidel Castro sets up a schismatic "national" church.

And, according to Father Emilio Guezuraga, O.S.S.T., it is vir-

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tually a foregone conclusion that the head of the new church will be Father Germain Lence.

Father Lence now heads the "Christian Radical Advance," a pro-Castro organization apparently destined to form the nucleus of the national church.

"Although the bishops haven't come out against Father Lence's group publicly, they have let it be known that they disapprove and don't want Catholics to join," Father Guerzuraga said. "Father Lence was suspended from his priestly duties earlier this year."

The Trinitarian added that Father Lence has established contact with the schismatic "Mexican Apostolic Catholic Church."

"The Cuban papers are playing up the national church idea and attacking the present Hierarchy of the Church in Cuba as 'unpatriotic,'" he added.

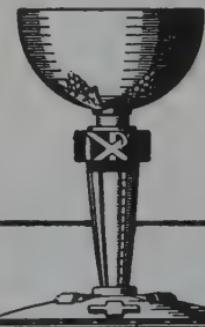
Father Guerzuraga and four other Trinitarians were expelled from Cuba in mid-June. They are presently staying at their community's monastery in Pikesville, Maryland.

Father Guezuraga is delegate provincial of the Trinitarians' Spanish province. He and the other expelled priests are Spanish. He spoke of their experiences through an interpreter during an interview.

"It is only a matter of time before Castro sets up his own church," he emphasized. "This is clearly his intention."

A tipoff to Castro's plans is pro-

Continued on page 788



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Editorial Comment

The 'Soft Sell'

PREPARING a defense of the Church the other day for OUR SUNDAY VISITOR, we consulted various reference works and then focussed our discussion on the Branch Theory. Our outline ran as follows:

All men of good will must concede that the Church founded by the God-Man, Jesus, must forever teach God's truth unanimously and accurately. Hence, the Branch Theory is wrong because the Roman Catholic Church holds that it alone is the Church, while the others teach that it is only a part of it.

In holding this position, the Roman Catholic Church is either right or wrong: it is either in agreement or contradiction with Christ. In either event, the position knocks out the Catholic Church as a possible "branch."

But if this is what Roman Catholics believe, say the Orth-

odox and the Anglo-Catholics, then we Roman Catholics are not even a part of the true Church. We fell away from unity (allegedly) when the Patriarch of Constantinople repudiated the jurisdiction of the Roman Pontiff, and when Henry VIII passed the Act of Supremacy in 1534 (which is the approximate equivalent of saying that George III declared his independence of the Thirteen Colonies in 1776).

However, most of the Branch enthusiasts do maintain this position, despite the fact that in itself it both repudiates the Branch Theory and affirms the fact that both Orthodox and Anglican Churches now offer a revised version of what they once professed — for no one can deny that for centuries prior to the Great Schism the jurisdiction of the Roman Pontiff was recognized in the East and, at the latest, from 597 to 1534 in England.

Hence, both Orthodox and Anglo-Catholics used to be parts, or branches, of the Roman Catholic Church. When they "disaffiliated," they cut themselves off from that historic Church of which they used to be branches, so that if they now say that the claim of the Roman Pontiff to be head of the Catholic Church is a mere pretense or a usurpation, they are contradicting that Church of which they were once members — and, as postulated, all must concede that the Church founded by the God-Man, Jesus, must forever teach God's truth unanimously and accurately. The one who contradicts that Church is wrong.

'Hurt Feelings'

It is that simple in outline. Of course, we would have put the argument in grammar-school language and fleshed it out with examples — but just as we were about to set pencil to paper, the thought came to us:

"If the Anglicans read this, they might get the idea that we think they are wrong, and that would hurt their feelings. It would impair the cause of reunion."

The article was never written. But would it really have hurt the cause of reunion? Can any man be admitted to the Church without first being purged of his errors? And how can any such purge be accom-

plished if we apologists must be shackled to such vapid expressions as, for instance, "In our opinion, Christ is present in the Eucharist." — "As we Catholics see it, there can be only one true Church."

Does not this sort of thing turn matters of fact into matters of opinion and points of view? Does it not suggest that, of the several organizations competing for souls, all have at least a few valid credentials, excepting that we have more and somewhat better credentials than the rest?

(The next logical step in such a series of concessions: "Christ is both God and man, after a fashion." — "There are three Persons in the Blessed Trinity, more or less." — "Mary is the mother of God, so to speak.")

Fetid Origins

The best argument, we have always found, was to "drive them back to their origins." Show them just what sort of people their founders were. Every time we so much as hint at it in *OUR SUNDAY VISITOR*, in the case of Luther, at least, we are swamped with letters from Lutheran pastors. Naturally, they would like to perpetuate the historical blackout on the subject — and they have pretty well succeeded, for our converts from Lutheranism are invariably amazed when we read them some of the more "lush" paragraphs from Luther's writings.

THE 'SOFT SELL'

(John Osborne has just written a play, "Luther," which is the rage of Europe: Paris, London, the Edinburgh Festival, etc., but sophisticated and knowledgeable as they profess to be, the critics are inevitably shocked at the volume of back-house language and imagery which Osborne thought necessary faithfully to limn the character of his subject.)

But what surprises us, when such of our pieces appear in **OUR SUNDAY VISITOR**, is the number of letters, not from the laity, but from priests, begging us not to offend the Lutherans, not to "denigrate" the image of a great historical figure, urging us to take a "positive" approach to "the problem."

Unctious Condescension

The old pastors used to be vastly annoyed when, at public functions, they had to take a seat in a row of Protestant parsons. It was not bigotry or narrow-mindedness on their part. It was more a horror of pretense.

As priests, all of us appreciate our total commitment to the Church. It is our all. Our soul is ablaze with devotion to Christ in the Eucharist. Our piety is shot through with love for the mother of God. We have, most of us, made extravagant personal sacrifices to the virtue of obedience and the principle of Church unity. The

Roman Catholic Church—to use the sectarian sounding epithet rather contemptuously and pointedly applied to God's Church by its competitors—is, in reality, Christ.

And then, at such affairs, to be patronized by some parson who rather condescendingly ventilates his little knowledge of "Roman" beliefs with the unctious and sickening attitude implied: "But, of course, you are too intelligent to be like the rest of them. A man so well educated could not possibly swallow all this mishmash of pious hardware, jangling rosaries, the Mass, the Pope, statues on dashboards, and all the rest of it." The understanding smile. The archly raised eyebrow. That is why the pastors used to—and probably still do—send their assistants out to represent them at Commencement and Memorial Day exercises.

Many of us get the same feeling when we hear the word "dialogue." "Debate" is a better word. It implies that both are holding to their convictions. But "dialogue" suggests a mutual compromise, negotiation, give and take, and that is dishonest. In fact, Divine Law forbids participation in a dialogue if there is the least danger of perversion.

A priest-friend of ours arrived back in this country after study in a European university

THE PRIEST

with the remarkable tale that he had asked a friar in the same class whether the Church was making many converts in the area.

"Converts?" the friar exclaimed. "Converts? Good heavens, man, we can't go around proselytizing! We worked out a *status quo* with these people 300 years ago and we have held to it ever since. We have our religion and they have theirs. We don't bother them and they don't bother us."

Not very much apostolic fire in that gentleman, is there! But one must occasionally wonder if we are not drifting in the same direction over here in the United States. We will get there very fast if ever we abandon our intellectual position, our solid foundation on historical fact and logical inference.

Those who read Mr. Whalen's exposition of Mormonism in our June and July issues have clear knowledge of the absurdities that constitute Mormon belief and the utterly indefensible character of its foundation and origins. It could not possibly have a rational apologetic, and yet *Time* says that their missionaries are making headway in France:

"Mme. Marceline Zannelli and her husband, a maitre d'-hôtel, were both Roman Catholics when Missionaries Colton and Harris knocked on her door. 'I told them to come back

and see my husband. They did and we discussed religious matters for two months. Finally I was baptized in Marseille . . . I had never heard of the Mormons a year ago.'

"Missionaries Colton and Harris have attracted prospects by organizing an English-language class and a softball team, sometimes prepare the way for interviews by leaving folders in mailboxes. In a first conversation, they avoid Mormon doctrine; in the second, they are likely to put forward some Mormon ideas and to end by saying: 'We know we can't convince you, but we'd like to ask you to make the effort to ask God about the truth of what we are saying.'"

The Zannellis were obviously Catholics without a rational foundation to their Faith.

It is our prayer that the seminarians starting this year will not learn and be taught their apologetics and Church history just for their own private satisfaction; that they will not go on to ordination in the belief that a softball team is the best way to attract converts, that no good can come of tactfully showing a non-Catholic precisely where and how he is off in his facts.

The Church is Christ and we are His ministers. Anyone familiar with the Gospels knows that He was blunt in praise or blame, blending charity with

THE 'SOFT SELL'

truth. Stephen followed Him up, using the same method—SS. Peter and Paul. And it worked. Shall we quit it now, after all these years, in a bootless effort to gain those to

whom the truth is a scandal? *Aliter*, can we accomplish our Divine mandate of preaching the truth by in any way trimming or suppressing the truth?

—R.G.



The Best Reporting Job

I belong to a good profession, a profession begun by a few excellent reporters named Matthew, Mark, Luke and John. Some great reporter in Genesis told the story of the creation of the world in 400 words, and there are only 297 words in the Ten Commandments.

That is great reporting. The Gospels are still the best reporting jobs ever done. The world would never have known much about Our Lord if it hadn't been for those reporters.

Today each Sunday we read the stories they wrote 1,900 years ago and those stories will be read 10,000 years from now. Christ never left a written line. We only know Him through the eyes of the reporters of His time.—Quentin Reynolds, **The Curtain Rises**.

The Last Resort

PAUL PUSATERI

‘Sanatio in radice’

A cursory consideration of the position allotted to the four canons on the sanation of marriages at the end of the Code's exposition on Matrimony, together with the recognition of the brevity with which this involved matter is treated, may lead one to surmise that the subject is comparatively unimportant and rarely employed in practice. But a more searching study of the text and its commentaries will exact the contrary judgment.

The duty of gaining a working knowledge of the “when” and “how” to sanate a marriage was dramatically impressed on us when the Legion of Mary reported that a Catholic couple, parents of six children, were preparing to celebrate their golden jubilee in an invalid union. The story is told that while this man and woman were still in their teens, they approached their pastor who refused to marry them after learning that they were second cousins. Subsequently, the couple entered into an invalid union before a Justice of the Peace. Through the ensuing years several priests had attempted to persuade the embittered man to

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revalidate his marriage in the Church but with no apparent success. The woman, now at the threshold of her seventies and a cardiac, had been led to believe that she could not hope to receive the Sacraments while the man remained adamant. When a new attempt to win his good-will failed, the woman was instructed to petition the Church for a sanation of her marriage. The rescript granting her this remarkable favor was received during Passiontide, and on the morning of Holy Thursday she received the Body and Blood of her Saviour for the first time in the span of half a century.

It will be enough if we acquaint ourselves with the broad sweep of the canonical legislation on the subject of sanation. Our chancery officials can be counted on to aid us with the details.

An etymological analysis of our terms will gain for us an initial insight into our subject matter. The expression “sanatio in radice” includes the two Latin words, “sanatio” which mean a healing, and “radix” which is best translated in this instance by the words source or beginning. Our definition, then, is a healing in the source of a thing. When our definition is related to the Church's juris-

dition in matrimony, we are referring to the authority of the Church to heal a marriage at its source or beginning.

It is in canon 1138, paragraph 1, of the Code of Canon Law that we find the juridical definition of a "sanatio in radice:" The healing of a marriage 'in radice' is its validation, involving besides the dispensation or cessation of the impediment, a dispensation from the law requiring renewal of consent, and retroaction by fiction of law, as regards canonical effects, to the past."¹

The essential notes of the Code's definition will be more sharply defined for us if we return to our elderly couple and trace the several concessions granted by the Church in the sanation of their marriage. In this instance the marriage was invalid on two counts: the presence of the diriment impediment of consanguinity, and the omission of the mandatory canonical form for Catholics. The initial concession granted in the validation of this marriage was the dispensation from the impediment, i.e., the relationship of second cousins, that caused the marriage to be invalid. The second extraordinary concession was the dis-

pensation from the law requiring the renewal of consent by both the man and woman "coram ecclesia," i.e., before a priest and two witnesses. Once these two debits were cancelled, the third and paramount concession followed, which was the "ipso facto" revalidation of their previously invalid union. Lastly, there was the retroaction to the past, by means of a fiction of law, of the canonical effects of their marriage.

This last effect is concerned with the legitimation of all children born during the period of the invalid union. We shall not delay here because the mere mention of this effect is sufficient for our purposes. We may add, though, that legitimation would be of great practical importance in the matter of future ordination to the priesthood on the part of one or more of the children, or admission into religious life in those communities which, from private constitutions, have illegitimacy as an impediment to entrance.

We would do well to consider here the one other method that the Code provides for the re-validation of marriages. By pinpointing the several differences in the two procedures we shall better emphasize the uniqueness of the "sanatio in radice."

Most of us are familiar with the simpler method of re-validation. It is by far the more common procedure and, when-

1. Canon 1138, #1 "quote"; Bouscaren and Ellis, **Canon Law — A Text and Commentary**, 2nd ed., Milwaukee: Bruce 1953, p. 636

ever feasible, it must be preferred to the extraordinary action of sanation. Let us consider a boy and girl in their late teens who panic over a pregnancy and rush into a civil marriage ceremony. Some days later, usually at the urging of their parents, the pitiable couple will approach their pastor to have their marriage "blessed." If, after prudent inquiry, the priest judges that their marriage will perdure, he will have the parties renew their consent before himself and two witnesses. If an impediment exists, e.g., disparity of cult, a dispensation is to be sought before consent is renewed.

The procedure in rectifying the marriage of our elderly couple, however, was altogether different. In their marriage the Church dispensed with both the diriment impediment of consanguinity and the renewal of their consent "coram ecclesia." The Church chose to concede this remarkable favor in that instance because there was sufficient reason.

The proportionately grave reason, which is a "sine qua non" in revalidation by sanation, is ordinarily present when one of the parties refuses to renew consent. It is also present when the renewal of consent would cause severe hardship to the parties or promote scandal.

This second possibility would be verified in the following case: Father John, the proper

pastor, is due to officiate at the wedding of Patricia and George. The day before the wedding, he is called to the bedside of his stricken mother in a neighboring state. In his hurried departure, he instructs the housekeeper to have the superior of a nearby religious house send a priest for the morrow's wedding. Unbeknown to the parties, the priest who performs the ceremony lacks the authorization to assist validly. Upon his return, Father John consults the marriage register to see if the entry was made correctly by the visiting priest. It now occurs to him that the priest lacked the specific delegation required to assist validly at the marriage.

The pastor would be acting prudently if he would choose to seek a sanation of the marriage while keeping the fact of its invalidity a secret. Supposing that the couple are "happily married," such enlightenment could be cruel. Furthermore, a manifestation of the negligence of the priests involved would cause wonderment, indeed, and even indignation on the part of the couple and their families.

In presenting this example we also intend to illustrate that even when the parties exchange true consent, it may yet be judicially ineffective. This will be readily understood when we recognize that genuine marital consent is had whenever the man and woman, by

an act of their will, mutually consent to give and receive, in a permanent and exclusive union, the rights to those acts which are suitable for the generation of children. We may presume in our example that Patricia and George intended to exchange such true consent. At the same time, we must recognize that even though their intention was sufficient to constitute genuine marital consent, this consent was, nevertheless, juridically ineffective because the priest who performed the ceremony lacked the proper jurisdiction.

Perhaps the more practical way to treat our subject matter further is to underscore the several high points in the faculties granted by the Sacred Congregations to Ordinaries for the sanation of marriages.

These faculties are most emphatic in asserting that the validity of the sanation hinges totally on the previous exchange of true consent by both parties, and the continued existence of that true consent at the time the sanation is granted. If true consent was once given but was later withdrawn, no validation is possible. In other words, a sanation would be totally ineffective if the parties exchanged a genuine consent and later revoked it, or if their consent was vitiated from the beginning by a substantial defect, e.g., an explicit agreement to exclude children. On the other hand, if

during the course of the invalid union the defective intention is corrected, and a true marital consent is exchanged, a sanation of the marriage could, then be obtained. In such an instance the effects of the sanation would be retroactive only to that moment when the true consent was supplied.

For example: Walter and Barbara have entered into a marriage before a Catholic priest. Some weeks prior to the marriage, Barbara had confided to her college confidants that she did not intend to have children so that she could pursue her career in summer stock. Such an intention would vitiate her consent from the outset even though to all appearances her marriage is valid. Although compelling reasons may arise at some later date to petition for a sanation of the marriage, such remedial action would be totally ineffective, unless Barbara in the meanwhile had corrected her evil intention.²

2. Since the invalidity of the above-mentioned marriage is capable of being proved in the external forum, the renewal of consent according to the canonical form is prescribed once the defective intention has been withdrawn (Canon 1136, #3). But the Code does provide for the sanation of such a marriage when proportionately grave reasons exist for dispensing with the external and public renewal of consent (Canon 1140, #2).

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Even when true marital consent has been exchanged in an invalid marriage, the priest should be most circumspect about seeking its sanation if there are solid doubts about the stability of the union. The prudent priest will ask himself in such a case if the spiritual good of the parties will not be better served by a permanent separation.

This writer has knowledge of an instance in which the misdirected zeal of a well-meaning pastor effected the sanation of a marriage which had been marked by a pattern of quarrels and temporary break-ups. The husband had endured the unhappy union for some years solely because of the financial commitments of a business which he held in joint partnership with his wife. Once he was able to meet his obligations, he separated from his wife and sought a divorce. Within the previous year, the woman's pastor had obtained a sanation of the marriage in order to enable her to return to the Sacraments. This same woman, now desiring to marry again, has petitioned her diocesan matrimonial Tribunal for a declaration of nullity on the grounds that her husband no longer intended a permanent union at the time the sanation was granted. Apart from his death, her only "hope" for a second marriage now lies in a favorable decision on the part of the ecclesiastical judges.

A most engaging question on the subject of sanation, which was disputed for decades, was only answered by the Holy See in recent years. It was debated whether a marriage entered into with an impediment of the natural or divine law, e.g., "ligamen," could be sanated by the Church once the impediment ceased.

Donald, civilly divorced from his wife, married Bernice. Having recently learned that his first wife had died, he seeks a sanation of his marriage to Bernice who has refused to renew her consent before a priest.

A Moot Point

Several reputable canonists held that a sanation in such circumstances is beyond the power of the Church, for "ligamen" is an impediment of the divine law. There is no problem in the matter of impediments established by merely ecclesiastical law, for the same power that enables a legislator to enact laws enables him to dispense from them.

In support of their position these authors pointed to canon 1139, paragraph 2, of the Code of Canon Law which stated: "But a marriage which was contracted with an impediment of the natural or divine law, even though the impediment has since ceased to exist, is not healed "in radice" by the Church, even from the time

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when the impediment ceased." ³ They argued, therefore, that the only course open to Donald is to continue his attempts to induce Bernice to renew her consent in a Catholic ceremony.

Other able canonists, with precision study of each word of the debated canon, asserted that the text merely stated that, ". . . Ecclesia non sanat in radice . . .", and not "sanare non potest." ⁴ Still, the fact that the Holy See had not chosen to sanate these marriages encouraged some to suppose that the Church itself did not judge that it possessed this power.

Without ever giving a formal reply to this query of canonists, the Holy See has, nevertheless, halted further discussion of this issue, for, during the last years of the pontificate of Pius XII, the faculty was granted to sanate a marriage after the impediment of "ligamen" had ceased to exist. ⁵ Pope John XXIII has continued this practice of sanation by way of exception to canon 1139, paragraph 2. ⁶

3. Canon 1139, #2: "quote"; Bouscaren and Ellis, *loc. cit.* p. 638
4. Canon 1139, #2: Matrimonium vero contractum cum impedimento juris naturalis vel divini, etiamsi postea impedimentum cessaverit, Ecclesia non sanat in radice, ne a momento quidem cessationis impedimenti.
5. *Roman Replies*, "The Jurist," Vol. XX, No. 1, January 1960, p. 79
6. *Ibid.*, p. 78

The parish priest will especially appreciate the worth of the "sanatio" when one of the partners is a non-Catholic, and the marriage has been entered into before a civil official or a non-Catholic minister. In all such cases an attempt must first be made to persuade the non-Catholic party to give all the promises which are required whenever the impediment of mixed religion or disparity of cult exists. One would be excused from making this effort only when there is no reasonable hope of persuading the non-Catholic partner, and whenever the Catholic party prudently fears that a greater evil will result from such pressures.

Greater Evils

That such a danger is sometimes present will be readily admitted by priests who have attempted to coax a reluctant non-Catholic to revalidate his or her marriage in the Church. This writer is familiar with an instance in which the pressure brought to bear on the non-Catholic moved him to forbid his wife to have any further contact with the Church, when previously he had permitted her to attend Mass and his children to be baptized and educated in Catholic schools. Most certainly, priests are able to appreciate the repugnance which a non-Catholic of Christian sensibilities may experience if he is advised by an outsider that he is living with his spouse

in a sinful union. It would rarely happen, indeed, that such a man would abandon his wife and children if he learns that she holds such a view, but a real danger could exist in a particular case.

Much more common are those instances in which no such dangers are present, but in which the non-Catholic party simply refuses to renew consent because of his indifference to the Catholic religion. And it will also happen occasionally that the non-Catholic party will be quite willing to renew his consent before a priest, but will at the same time absolutely refuse to give the promises.

When any one of these or other similar circumstances are present, the priest would do well to make inquiries at the chancery office concerning the possibilities of a sanation. But whenever there is a reasonable hope that the non-Catholic could be induced to make the usual promises, these are to be obtained in writing and the renewal of consent is to be made "coram ecclesia."

If the promises are not given, moral certitude must still be gained in some way which would assure that the Faith of the Catholic party will be safeguarded, as well as the baptism and Catholic education of all future children. This minimum is demanded by reason of the divine law's prohibition in danger of religious perversion. Such

reasonable certainty will not be had if the parties previously agreed, whether publicly or privately, to raise the children as non-Catholics unless they later retract. But even when there is sincere repentance on the part of the Catholic partner, the fact of this agreement must always be made known to the Ordinary.

Concerning the Children

It is noteworthy that moral certitude in this matter is demanded only for those children who will be born of the union after its sanation. But how is moral certitude to be gained for the Catholic upbringing of future children if the non-Catholic refuses to give the promises either in writing or orally? It will be gained if the non-Catholic party has permitted children already born of the union to be baptized and raised in the Catholic Faith. Most authors are also of the opinion that this condition is fulfilled when the woman is beyond the age of child-bearing, or when further children are impossible because of previous surgery.

If the Church chooses to temper its laws requiring the signed promises in an individual case, it is not dispensing from the divine law. These written promises are mandatory solely because of ecclesiastical legislation, but the Church ordinarily insists on these guarantees to emphasize the divine law's prohibition in danger of religious perversion.

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It may, therefore, justifiably temper its laws if it judges in a specific instance that there is no real danger to the Faith of the Catholic party or the children.

Although the Church could grant a sanation unbeknown to both parties, the present practice in a mixed marriage is to have the Catholic party, and not the interested priest, act as the petitioner. Further, the Catholic party must promise to assure, insofar as he is able, the baptism and Catholic education of all children to be born of the union after its sanation. It is important to note that when the obligation of the Catholic party is being considered, it does not suffice to have reasonable certainty that he will do his best, but he must make an explicit promise to raise all children as Catholics. This promise, which usually is to be made in writing, extends also to the conversion of the children born previous to the sanation of the marriage, but only when the home situation permits it. The obligation to effect the conversion of the non-Catholic spouse must also be considered. Commentators explain that the most effective means to this end are prayer, example, and frequentation of the Sacraments.

Much could still be written on our subject matter; and yet enough has been told to indicate to the parish priest that some of his "hopeless" mar-

riages can be healed by this extraordinary remedy. What the local Ordinary cannot sanate by reason of his Quinquennial Faculties, the Holy See often can and will. Since the Ordinary will be almost wholly dependent on the information presented to him, the interested priest should be ready to supply the pertinent facts when he introduces a petition for a sanation. His paramount consideration will be the reasons or reason that he will propose to the Fathers working in the diocesan Tribunal which would indicate that the ordinary means of revalidation "coram ecclesia" are not feasible in this particular instance.

Reasonable Certainty

He will base this judgment on his evaluation of the sincerity of the parties and the truth of their assertions. He must further indicate whether or not he has reasonable certainty that the original consent of the parties endures. The perseverance of consent can reasonably be presumed when there are no contrary statements on the part of the couple and if the other signs of marital discord are absent. Each and every impediment which existed at the outset of the invalid union must also be indicated in the petition: e.g., consanguinity, "ligamen," disparity of cult, etc. To gain this exact knowledge, the priest will often have to make discreet inquiries. Once a favor-

able answer to a request for a sanation has been received, this happy fact should be recorded in the proper entries of the baptismal and matrimonial registers.

Day to day contact with people soon convinces even the most optimistic priest that if God's grace is to be efficacious,

some souls will need his more frequent prayers and greater efforts. What a glad triumph for Satan if we priests should lose the "hard ones" by default. And what eternal good for souls and self if we employ, when able, these means which the Church has provided for the apostolate of saving the lost.



Politics in Latin America

Theoretically, all countries have adopted the republican system of government. In most of the South American countries two factions have ruled the people: conservatives and liberals, very much opposed on religious issues though quite alike in economic, social and political principles. Most of the time authoritarian regimes successively led these countries, with executive power changing hands among a few with no real benefit for the masses. Historical, social and economic factors have produced several dictatorships of the "caudillo," military or one-party type; however, a more mature trend toward steady democracy is taking place in many countries, especially in those economically more advanced, promoted by younger dissidents of the traditional parties.

Since 1956 Latin Americans have cast some 42 million votes in presidential elections, mostly for conservative groups, though leftist coalitions ruled at one or another in Brazil, Bolivia, Costa Rica, Chile, Guatemala, Mexico, Venezuela, and today in Cuba. Of the 30 changes of regimes in 19 nations since 1950, only 12 were due to normal elections: 18 came about through violence — six revolutions, eight coups d'état by the military, three assassinations of presidents, and one suicide. At this writing, several governments — Argentina, Bolivia, Cuba, Dominican Republic, Haiti, Nicaragua, and Paraguay — are in serious political trouble.

Exploiting this turbulence, Communists have enlisted some 300,000 militants, draw now about one million votes, and spend millions of dollars in agents, party-buying, propaganda, scholarships, and exchange of youths. Banned in 11 nations, their best means of penetration are popular fronts, their best feed, social injustice. — Jaime Fonseca.

Church Music Sixty Years Ago

**When the tail
wagged the dog**

P. E. ARENSBERG

When the long-breathed singer bursts into a squall;
In notes with many a winding shout
Of linked sweetness long drawn out,
With wanton heed and giddy cunning,
The melting voice through mazes running. . .

THE above poem is a somewhat fanciful but rather accurate description of the kind of music we heard in some of our Catholic churches some 50 or 60 years ago. I know, because I was a member of our parish church choir from 1895 to 1905. The choir was made up of one soprano (a very loud one), two altos (no longer in their teens), two tenors (one with a decided nasal tone), one basso-profundo who was also the director. Our organist was a cultured but a trifle jazz-inclined colored gentleman. (No segregation in those days.)

The Saturday local newspaper headlined the program for the Sunday High Mass. Here's a sample: "Next Sunday the choir of St. B's Catholic church will render (?) the following program at the 10 o'clock Mass: Mass in F by Rosewig. 'Gratias' — alto solo

Now retired, the author is living at Oglesby, Illinois.

by Miss A; 'Qui tollis'—soprano solo by Miss G.; 'Et Incarnatus' — bass solo by Mr. K.; 'Et Iterum'—duet for soprano and alto; Offertory — Gounod's famous 'Ave Maria,' sung by Miss G.; 'Agnus Dei' — tenor solo by Mr. A.; Recessional — organ solo by Mr. D."

Our choir's repertoire also included Masses by Mozart, (the infamous 12th), Haydn, Weber, Rossini, Millard, Concone, Farmer, LaHache, and others of that ilk. We have here the names of some of the world's greatest composers and some not so great. It seems to me that all of them must have had a rather unhallowed and warped idea of the Catholic Mass. Some of the melodies of these Masses were perfect waltzes, polkas, and schottisches. The singing of such operatic and terpsichorean music during the Mass gave the people the idea that the Mass was some kind of a holy show put on by the men and women in

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the choir loft. They came to Mass, not to take part in a sacred and solemn act of worship, but rather to be entertained.

The poor celebrant — really the leading actor in this sublime drama — was almost forgotten; but his patience was cruelly jeopardized throughout the entire Mass. He had a long wait whilst the choir waded through those interminable "Kyries." During the long drawn out "Glorias" and "Credos" he could have recited the entire Psalter. The "Ave Marias" at the Offertory delayed the Preface; the "Sanctus" delayed the Consecration; the "Benedictus" delayed the "Pater Noster," etc. The priests of those times were men religiously schooled in patience and long-suffering. God bless them!

Here let me humbly confess that the members of the choir — at least of *our* choir — were, at times, guilty of flagrant violations of what might be called ecclesiastical decorum. To wit: while the primadonnas were giving out sweet strains of heavenly melody, the tenors and the Director were wont to retire to the bell tower for a bit of gentlemanly fumigation. (The tower was air-tight and sound-proof; the only escape for sound and smoke was through the bell rope aperture.) At times, even the dear ladies retired to the tower for a bit of rouging, while the men per-

formed. During the sermon, the entire assembly tiptoed into the tower for a 20 minute gabble. (Pardon the pun: our cultured colored organist added culture and color to these gabblings.) Good old pious and reliable "Joe," who pumped the old church organ, tapped on the tower door when it was time to resume activities in the choir loft.

No Malice Intended

I can assure you that no malice or desrespect was intended by these unseemly breaches of church etiquette; they resulted from a lack of proper instruction concerning the real nature and true meaning of the Adorable Sacrifice. And please don't blame the poor pastors of those times; they were too busy organizing parishes and financing the building of churches and schools. They had very little time to devote to the singing at High Mass. Most of them were glad to have any kind of singing on Sundays. The nuns, in our schools, were not trained to teach the children music. They were happy to teach polyglot classes the English prayers, the Commandments, and the Sacraments. In many parishes there was a "children's" Mass on Sundays. The children were told to "keep quiet" during Mass.

I believe it was in the early nineties that a new school of church music came to the fore in Germany, headed by such men as F. X. Witt, Haller,

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Thielen, Ett and others. Their Masses were a decided improvement on the kind in use in many churches at that time. Some recognized their worth and used them in their services; others preferred to continue in the same old operatic rut. Even some time after the promulgation of the famous Motu Proprio of Pius X, I chanced to meet up with rather novel and, at times, nerve-racking perversions of proper church music.

Shortly after my Ordination I said Mass in a little country church. At the Offertory the choir "surprised" me with a loud trumpet solo! The soloist informed me, after Mass, that the name of his selection was "The Bill-Board March."

I said Mass in a women's prison on a Palm Sunday. Here, the choir greeted me with Adam's "The Holy City," at the Offertory. In one church, not so many years ago, the choir sang the "Tantum Ergo" to the tune of "The Last Rose of Summer." This was at a Confirmation service. The good bishop called a peremptory halt before the choir finished the first stanza and told the priests to take over.

Funerals and Weddings

The singing at funerals and weddings, in days of yore (and even today), was (and is) miles away from regulations. Instead of the proper Offertory we

often heard the "Pie Jesu, Domine." In place of the "Paradisum" we were soothed by the lovely; "O Paradise, O Paradise."

At one Funeral Mass — a Solemn High Mass — I heard a local Caruso thrill the congregation with an ear-splitting rendition of "Rock of Ages." One dear damsel reported me to the bishop because I refused to allow her mezzo-soprano auntie sing "O Promise Me" at her nuptials. An irate mother of a bride-to-be gave me this rapid fire tirade over the phone: "Father, my daughter tells me that you forbid the playing of Lohengrin's Wedding March at her wedding. Now, listen to me, dear Father, if you forbid the playing of this fine march at my daughter's wedding, we are going to quit your parish and join one where the priests are not such old cranks." "Bang," went the receiver!

So many June brides still want to "Bring Flowers of the Fairest" to the "Queen of the May" when they place the bouquet on Mary's altar. "De gustibus."

The anomalies referred to in this article are now very rare. There is a definite trend to betterment in our church music. Perfection will not come "in the next hundred days, nor in the next thousand"; but a start has been made. "Prospere, procede et regna."

Minor Seminary Misery

JAMES P. MCKAY, C.P.P.S.

A cure for homesickness

SYMPOTMS: Red and bleary eyes; corners of the mouth turned down; a listless manner of speaking; eyes searching for something in the "beyond"; a lack of appetite at table; a trance-like look in the classroom; a forced laugh occasionally; a moaning and groaning heard to come forth from time to time while attempting to sleep; a slow and dragging step in the walk; a brightness appearing in the eyes from time to time when given any small attention; and a constant refrain in the head: "I wanna go home."

Without much further consideration, one needs little training to recognize these symptoms as indicative of one of the worst diseases that attacks young boys in a seminary. It is a disease of the heart which cannot be cured by pills or shots. It can be cured. But the "Doctor" must work through the head and the heart.

Few boys ever come to a seminary without suffering from homesickness. The disease starts to take hold even before the boy leaves home and the full realization of having "left home" takes hold on the boy when he sees the family car ("Without

ME") drive out the driveway for HOME.

Some few boys, because of experience or natural personality, easily fall into line "away from home." The vast majority of boys, however, suffer from the disease that eats at them night and day, at study and prayer, at work or at play. Thoughts of a loving mom, a real dad, a couple little or larger brothers who seem to be so much more precious now that they have been lost, and the pets (dogs, cats, parakeets — and even turtles or guinea pigs) become the main characters in the grand picture presented to the boy's heart's eye each waking, and often each sleeping, hour of the day.

What then do we, who work in seminaries, have on our hands? We do not have just a new boy but a new boy who is coping with a new sickness that seems to have but one cure — namely, "Better let me go home, Father." Of course, many do not present their solution to this problem in these exact words: "I wanna go home because I am homesick."

Many of the boys will start off with a: "Well, Father, I have been thinking it over, and praying hard, and I do not think that God wants me to be a priest any more." With similar expres-

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sions of certainty about "no vocation," the boys will plague the room of the person who is to handle such problems. The boys will call on a hundred different ways of saying "I wanna go home." They will use such things as:

- "I have been here for a long time now (maybe for two weeks even!) and find out that this life is not for me."
- "I can't make the studies!" (The boy may have seen his first "C" or "D" or "F" in his life. But who can study with homesickness taking up his time?)
- "I promised the folks that I would give it a try . . . I did . . . Now, Father, may I go home?"
- "The priesthood (which he knows no more about than he did when he came) does not appeal to me anymore."
- "I just wanna go home, Father; I hate it here! I know I am acting like a baby . . . but I don't care . . . I just wanna go home." (This, from the more honest or realistic boy!)

In the face of many arguments backed up by a huge flood of tears, would you give permission for a boy to leave the seminary? Would you be so bold as to say that the boy has no vocation? The quickest and least painful solution to the problem would be to let the boy go home. However, all have to be big enough to give of ourselves and our time and our understanding in order

to make the boy hear the possible call of God that seemed to be in the wind not too long ago. We must try to make the boy place his footsteps in the path marked out by Christ for those who would follow Him even though the boy would gladly retrace his own steps toward the warmth and love of home.

What To Do?

There have been, and undoubtedly always will be, cases that are abnormal and difficult to handle. There seem to be some boys, because of instability of character, environment, etc., who can be helped only by going home; but this is indeed an Avis Rara. The vast majority of boys can and must be helped. But how?

We all know that we cannot be harsh, we cannot laugh off the tears, we cannot dismiss the boy too swiftly. We have a real job on our hands. A mother can dismiss a small bruise with a slight kiss and the magic words: "All better now." But a mother has to work long and weary hours with a truly sick child. Similarly, we cannot pat the homesick boy on the head and say: "You'll be all right, kid . . . Just keep your chin up . . . everything will be all right!" That would be as effective as a mother's kiss and the recitation of the magic words when her boy has a broken leg. We have to do more.

With each boy, you have to take the sickness in stages,

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checking the temperature from time to time and making recommendations. YOU cannot cure the sickness but you can help HIM cure it.

There are the regular rounds of arguments that seem to be standard answers to the problem. These are based on the natural and the supernatural explanation of things. You may consider the place Divine Providence plays in a vocation, the matter of a vocation from the viewpoint of sacrifice, the naturalness of homesickness. You take the different arguments presented by the boy who wants to return home and lead the boy down the paths of reason that lead him to draw the conclusion that it would indeed be a strange thing for him to leave for home so soon after he left home. Let the boy give all of his reasons and lead him to the conclusion that will dry the tears of the eyes and the heart. You cannot dry these tears from the outside; they have to be dried from the inside.

Time is one of the essential items that you must work for in the case of the homesick boy. If you can have the boy admit that he is homesick, then you can impress upon him the notion that now is not the time to decide his vocation. He will readily admit that it would be rather stupid for a mountain climber to try to climb the highest mountains if he had a broken leg. This would make no sense to the

boy. He will readily say that the climber should wait until his leg is healed before he tries to climb the mountains. If he has admitted that he is homesick he will then readily admit that it would be just as stupid for him to try to decide his vocation when he too is not himself. He will then offer the suggestion that he better wait around a bit until he can shake his sickness before he starts to climb the hill of decision. He does not want to make a mistake. He will then, with a little help, go out and try to shake the disease. And he will because he has the will to shake it.

Concentration

What if you have trouble gaining time? It is a common treatment to see to it that the boy keeps busy while you are trying to gain time. In studies, you have to impress upon him the idea that he must concentrate on the studies. He must concentrate on his play while at play, on his work while at work, on his prayer while at prayer. He must learn to become one of the many, laughing with them when they laugh and crying when they cry, playing when they play, and so on.

However, you cannot just say: "Now do all these things and you will be cured." Try giving him something to do. If the boy has an interest in painting and has no paints . . . get him some. If he likes to build models . . . give him one or two

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to build. If he spends too much time by himself . . . put a "tail" of older boys on him for a while so that he will soon find himself taking part in hikes, in sports, in cards, and in other games. Most of the boys will paint themselves out of homesickness, will forget home in the building of a plane or a ship, will find friends just as valuable and friendly as those at home, will find that there are boys willing to show them "how to play this or that sport or game" that they never played before. You have to search, by talking to the boy, for his interests and make him renew them. He will then forget about home and start to see the seminary as his home.

"How can I get rid of thoughts of home?" You have to show him the way. The boy himself is too new with the disease to help himself. Your being able to tell him the times when he gets homesick the most often helps. He then sees you as one who understands his problem. Telling him that you realize that thoughts of Mom and Dad, etc. bother him in the morning at Mass, during study periods, especially in silence periods, in the gloomy dorm at night, helps your cause of gaining his confidence. This is most necessary for your success in the handling of the sick boy. Showing him that the thoughts of home are "bad thoughts" for him at the present time, you enable him to understand that he has to

employ all the means that he has learned in grade school to rid himself of "bad thoughts." This notion he can understand. Of course, you have to check that he does know some means of ridding himself of such thoughts.

Special Cases

However, there are some cases that will demand a lot more time than you can gain by talking. Then one must use a few tricks that may help you gain time.

Sure, let the boy write a long letter to his parents telling them of his problem and his great desire to return home. But do you have to mail the letter immediately? A lot of boys have come up, after getting settled a bit, and said: "Father, I wish now that I hadn't sent that letter home." You should see the happiness register on their faces when you throw the letter on your desk and say: "Well, I didn't think you wanted to send that letter . . . so I never sent it."

However, there are always some boys who keep pestering you with: "Father, did you send my letter out yet? Did I get an answer from home yet?" You cannot lie about the matter so you send his letter out. However, you also can take the time to write a letter to include with his. You describe the situation to the boy's parents and advise them of the advice that they should put in their answer

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to their boy so that he will not make a mistake about his vocation. You can tell the parents of a few helpful hints that they can drop to their boy so that he keeps busy despite his lonely feeling.

The parents, who also understand the situation, are quick to reply to the boy in words that seem so familiar to you and which indeed make sense to the boy. He has, in all probability, heard the same thing from you more than once, but it seems so much better coming from Mom or Dad. You, as director of the boys, are still a stranger to the boy; he will listen to you respectfully but he will not hear you as he hears his mom or dad. The new boys will not listen to you with the same confidence as the older boys; but they will listen to their parents. So why not help the parents to say the correct and the most helpful words?

There are then some boys who will neither listen to the spoken words of the director nor the written word of the parents. What then? Do you have to write this type of boy off as hopeless?

No, there is still something that is left for you to try. This takes a little more preparation with the boy than any of the above means. You have to convince him, after trying all the above mentioned things, that you are convinced that he will

not listen to anybody in regard to this "I wanna go home" bit. He will undoubtedly come up with the: "I will so listen! I'd do anything that my mother and father asked me to do!" But you do not buy that right away. After giving him a rather "hard time of it" in regard to your decision that he is too stubborn to listen to anyone — even his parents, then say: "O.K., we will call them tomorrow night and we will abide by their decision!" The boy then leaves your room, convinced that he will surely make Mom and Dad see his side of the case and that he should go home now. He pictures himself at home soon, watching TV, running around with the gang again, etc. And he settles down to perhaps his first night of peaceful sleep.

Coach the Parents

However, the story does not end there. Sometime during the following morning or afternoon you place a phone call to his parents, which call is not to become the knowledge of the boy. You explain the problem of homesickness to the parents, the time it takes to become adjusted to a seminary, the different means that the boy has to enable him to keep occupied if he would stay and give it a better try. The vast majority of parents will gladly cooperate with you in this matter and are very grateful to you for giving them an opportunity to help their boy. They understand the

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problem very well and they, like you, do not want the boy to make a mistake in regard to his vocation. In all cases that received this treatment, there was but one mother who, as soon as the boy got on the phone, forgot her promise to try with the boy and said: "That's all right, Junior, you can just come home. Daddy and I will be up to get you bright and early in the morning." But few people there are who will act as this mother did, for parents do not want their boys turning deaf ears to the possible call from God.

In the evening after you have called the parents, the boy is directed to call home and discuss his problems with his parents. It is surprising how many boys, after a long discussion and perhaps many tears, come out of the phone booth with their minds set to "Try it until Christmas . . . or until the semester." And why? "Because Mom or Dad asked me to try it for a while longer." That ends it for the boy, in most cases, for his mind has been channelled into a different line of thinking from the regular "I wanna go home." The boy then goes out and gets involved in the life of the seminary. Easy? No, not always! Fair? Yes, one is not unjust in trying to help a boy clear up his vision so as to see God's

finger beckoning him to be an *Alter Christus*.

Many boys so treated are still in our seminary and are very happy that they listened to Mom and Dad; they are well on their way to follow after Christ. These boys are ever thankful to their parents who, in turn, are thankful to you for having been wise enough not to listen to their first cries and pleas as a sign of no vocation.

The method of working through the parents is the only logical way in the cases of the boys who are suffering severe cases of homesickness. The parents possess a medicine—though similar to the ones directors may use — which does a far better job because of the disposition of the patient. The parents can easily find words that soothe and encourage for they know their boy far better than a director. The patient can take the bitter medicine of "Stay and try it for a while longer" from the hands of the ones he knows, trusts and loves.

If you find the symptoms of homesickness, do not write the boy off as an incurable case. Search around for something that will help. Above all, rely on the parents for help. Instead of just letting the boy go home, you go home for help and you will find it.



Obscenity Defended

ALBERT F. KAISER, C.P.P.S.

Legal loopholes and sophistry

WHEN I was a student and a young priest, I found time to read Blackstone's Commentaries and to study a number of Supreme Court Decisions, especially those dealing with moral questions. I certainly was impressed at the time with the learning, the legal acumen, the logic and legal philosophy of our High Court. There was more reliance on legal precedent and apparently more deference to the natural moral law. Jurisprudence seemed to me to give less notice to technical flaws and loopholes in legislation and thus concentrated on the basic purpose of legislation and on constitutional law. It correlated the civil rights of individuals with the human rights of the community and obviously it stressed the public welfare and the moral good as basic to the common good.

It did not defend the communist, the saboteur, the smut dealer, on merely technical grounds or merely as a private citizen. It rather looked upon these individuals as a part of the conspiracy against internal security and the moral common good. For this reason it did not spin out technical and academic distinctions between teaching

and advocating treason in communist schools on the one hand and actual incitement to specific acts of treason. Permitting the first is fostering the second.

There were no pocket books of literature that I can remember; the smut racket was on a much smaller scale. But now it is big business. Birth-control devices flare forth in the most unsuspected places, including gas stations, rest rooms and public toilets, to say nothing of holding forth in drugstores, and red-light districts. Sex, crime, and horror stories clutter the newsstands; and drug stores dish out a billion dollars worth of such mental poison each year.

Nudist literature, forbidden the mails for many years, has now become legally respectable by liberal interpretation. One wonders if this naturalistic age needs the legal nudging implicit in the legal opinion that nudism can be decent and orderly. We admit that nudism is not obscene per se but we deny that the more brazen forms of it on the pictorial page should be tolerated to go through the mails. And we hold that brazen total front exposure in mixed groups tends to arouse curiosity and erotic desire in normal decent persons, whether young or old, whether they admit the

*Fr. Kaiser writes from San
Pierre, Indiana.*

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ravages of original sin, or consider themselves in some esoteric, mysterious way immune. Whether they loathe sin or just love sex thrills, moral weakness is a very real result of fallen nature.

Legal Tests: Hicklin and Ulysses

There are two legal tests: the Hicklin and the Ulysses. The Hicklin is named for Regina V. Hicklin in 1868 and the Ulysses was ushered in by U.S. v. Ulysses in 1933.

Hicklin asked whether the article in question tends to deprave and corrupt morals by inciting lascivious thoughts or arousing lustful desires in "those minds that are open to such influences, and into whose hands such a publication may fall." We submit the fact that movies are patronized principally by the young and the susceptible, whose minds are open to things that tend to deprave — and no amount of rationalizing can excuse either court or society in general for not protecting this element of our population from obnoxious movies and pictorials. This requires either the Hicklin test or a modified form of the Ulysses test.

We are willing to make a concession to more mature persons with regard to books, as long as they are not obscene and do not tend to deprave the mind and heart or actually lower the moral standards of civilized

Christian communities. Alas, much of our fiction and many paper books are demoralizing and some positively degrading both in episode and philosophy. We recommend the Hicklin test especially in pictorial works of art, and we condemn nudist literature as unfit for everybody.

However, instead of modifying the Hicklin test, the Supreme Court and some state courts supplanted it with the Ulysses test, which judges both written and pictorial literature by the same measuring stick. It first asks whether there be evidence (intrinsic or extrinsic) of erotic intent or desire to exploit sex for gain. If so, it is *per se* obscene. In case there is no evidence of essential pornography or obscene intent to exploit innocence for gain, then it asks whether the matter in question arouses erotic desire in the so called average reader, without paying particular regard to susceptibility or to the probable number of readers the article will attract. Unlike the Hicklin test, it does not ask whether the book has at least the tendency or the aptitude to corrupt the unwary.

From this it can be seen there are a number of imponderables and loopholes for liberal interpretation. First, who is going to figure out the average person? How can one realistically determine the average be-

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tween the young and the old, between the crude and the cultured, except on a moral basis? Some states are more realistic and cover persons more likely under consideration. Delaware, to read the type of literature for example, modifies the Ulysses test by determining the likely or probable reader; whereas Massachusetts seems to include not only the probable reader but also the probable percentage of the population that go for a particular type of book.

Missouri, Kentucky, Arkansas

Missouri, Kentucky, and Arkansas still adhere to the Hicklin test, presumably in order to protect children and youth more effectively, especially in pictorial literature. They do not believe in the dominant theme theory applied to a book as a whole.

In 1948 in *Lerner v. Ohio* we see that Ohio is the only state thus far that applies the dominant theme theory without modification, even to stark naked front views of families and mixed groups just as they live the nudist ideas in camp. The Supreme Court in 1940 in *U.S. v. Parmalee* decided that the whole book could not or should not be declared obscene because it contained several pictures out of 23 that might otherwise be considered obscene. In the group these few

did not constitute the dominant theme.

But this reasoning is false. The only just and decent procedure in that case would be to censor and cut out the several offensive photos or pictures, ~~then~~ purifying the material and not condemning the whole. But what "liberal" would even think of doing something so in harmony with good sense and good morals? He prefers to sanction the whole rather than purge the obscene part.

And yet the court itself in its legal philosophy, seeing the loophole so obvious in the dominant theme theory, especially when applied to pictorial literature, declares quite naively that the Ulysses test of a book taken as a whole does not protect the obscene simply because it is put under the same cover with "innocent" matter. But in practice the occasional or infrequent obscene allusion or episode is condemned as quantitatively insignificant.

United States v. Roth

In theory the court considers as obscene that which appeals to the prurient interest — but with these conditions and loopholes attached. The person concerned is the average. The standard is community not general moral standard except as seen by the community. The material to be tested is the book taken as a whole. Put together, Roth defines as obscene that which

for the average person, applying community standards and considering the book or material as a whole, appeals to the prurient interest.

The second question is how to determine in a practical way what is meant by prurient appeal or erotic effect. Here Roth gives practical ways for determining obscenity:

1. The quality of the material must have the inherent capacity to attract the forbidden look. That is, it must consist of material that goes substantially beyond customary limits of candor in the description of nudity or in representing nudity, sex, or shameful acts.

Even though the court fails to apply this test to nudist literature it does actually apply in every respect except representing shameful acts. Nudism in print certainly goes substantially beyond the customary candor of civilized and Christian people; even though "liberals" might deny this since they are not particularly interested in the Christian doctrine of original sin which requires not only purity but also modesty as its safeguard. We submit that extreme nudism in print does not safeguard the standard required to uphold Christian civilization.

2. The second test is that the material be offensive not mere-

ly to a group but to the whole community. This means a standard neither puritan nor liberal, since both are in the minority. Nor does it mean that a minority of atheists or agnostics, Socialists or communists or even nudists, determine what is and what is not offensive to the community, even though an entire community of any extreme group to right or left would definitely show that the test itself in that case would be a purely human one and out of harmony with the divine law.

Constant Change

Then too the very idea of community standard, if taken in a strictly local sense, is subject to constant change in accordance with changes in education, in philosophy, in social ethics, etc., so that we consider the very test itself wanting in definite subordination to the divine law. It can too easily be taken in an evolutionary sense which makes it a mere echo or sounding board for changing mores. Many "liberals" might think this a wonderful thing, but they fail to grasp and evaluate the objective character of the moral law, as it comes to us from divine and sacred sources.

3. The offensive material must constitute the dominant theme of the book as a whole. Here we have the biggest loophole of all, especially in relation to pictorial literature.

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The court's further remark about slight and infrequent obscene episodes in fiction as not giving an obscene flavor to the whole book, makes the thoughtful reader ask: Why then are they inserted if not to give spice to an otherwise dull or mediocre book or even worthless drivel?

Why not stick to the principle that obscenity has no literary or social importance whatsoever? And why not frankly admit that no son or daughter of fallen Adam can with immunity or impunity play with the fire of erotic desire? Hence the average or normal reader is both everybody and no body. Everybody is subject to erotic desire and nobody is morally free to gaze at grossly indecent pictures or to read obscene books. Millions of minds are corrupted

by the barnyard and bawdy house themes, episodes and character sketches that abound in modern American fiction.

Obscenity in pictures and reading matter, especially when glamorized, condoned, and poured out wholesale as from the devil's grist mill, cannot help demoralizing and degrading us. If innocent, why not remain so? If on the way to progressive sophistication, cynicism, or moral indifference in our reading habits, we need to restrain ourselves. Unfortunately, only a few obscene books have been actually condemned as obscene by court order and removed from further circulation. Thousands remain to plague and contaminate our sex philosophy, our moral standards and our ethical conduct.



Hurried Masses

The authoritative ecclesiastical review, *La Settimana del Clero*, recently carried an article deplored the excessive haste with which some priests celebrate Mass. "It is time to put an end to unbecoming services," says the article; and it makes clear that the tendency to shorten the sacred services "fills the church with people who come to Mass as though to pay taxes," and at the same time it "discredits the supernatural and religious reality." *Settimana* admits that if a priest were to begin celebrating Mass every day "with the right devotion," there would be those of the faithful who would find other parishes to go to. "Nevertheless," the article concludes, "then greater courage is called for. It is better to lose the attendance of some than to debase the things of the Lord."

A Student in Moscow

Russia's young Christians

MR. MICHAEL BORDEAUX

WE graduates in Moscow lived in that last monument to Stalin's megalomania, the new university on the Lenin Hills, overlooking the city from the south. I had thought that, from my single cell in this beehive of Soviet student life, I would have unlimited opportunities of contact with young people.

In fact, the vast majority of students were extremely wary of going beyond a nodding acquaintance with me and those who sought a closer contact had to be suspected of an ulterior motive, of being "plants" detailed by the leaders of the Komsomol (young Communists' League), to keep an eye on us.

Bach Music

I was at first almost desolated by the apparently overwhelming success, at least among the young, of the Government's ceaseless campaign against religion, though this today is admittedly more in the Press than in active persecution. Two years of the cosy atmosphere of an Anglican theological college had not spiritually prepared me to meet an environment completely hostile

to the values which were the basis of my life.

One student friend of mine, Misha, was very fond of his grandmother and allowed her to take him to church at the great festivals. While there he could not tell why he felt so overcome with emotion at the magnificent solemnity of the Russian chanting. Like the majority of his countrymen he was profoundly moved by music, and it may be significant that Bach today probably exceeds in popularity all other non-Russian composers. I shall not forget hearing in Misha's company a recital of Bach's organ music, played in the Tchaikovsky Hall to an alternately hushed and wildly excited audience. They were living the atmosphere of the Chorale Preludes, even though their titles did not appear on the programme.

Changed Name

After four months at the university I at last met a student who admitted to me that she was a Christian. This girl had been so afraid of letting this be known that she had changed her baptismal name of Maria to Natasha, one more proper for a correct young Russian. As an avowed Christian she would have debarred herself from any

An on-the-spot report by an Anglican, reprinted from the London Observer (January 29, 1961)

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form of secular higher education, and thus from any chance of a post of responsibility.

In my visits to the churches I very occasionally met a young person who had made the sacrifice. Alyosha, the fire of whose fundamentalist beliefs seared my own soul, begged me to bring him all the Christian literature in Russian I could find for him. His Baptist faith had cost him a commission in the Army, and now, back in civilian life, he was earning 300 roubles (about \$30) a month at a job of which he was so ashamed he would not even tell me what it was.

Whatever hard things I have to say about the Orthodox Church and its clergy, I am in no way criticizing the faith of the ordinary folk who gather in the churches, often in great numbers.

What I most wanted to know was how much freedom is accorded the clergy, and what is their attitude to the militantly atheistic State in which they serve. The further up the hierarchy the more the official view was pressed. This is to be found in "The Russian Orthodox Church," published in 1958 by the Patriarchate in Moscow, and available in English. It is in many ways a nauseating document. Anyone reading it and knowing nothing about Soviet Russia would gain the impression that the Russian Church must be a Utopian organization,

the only one in Christendom with enough churches, enough priests and enough seminaries to train them in, working its way to salvation under a benign Government.

Most ordinary priests were reticent on relations between Church and State. But some of the conversations I had with senior clergy were revealing, and I particularly remember talking with Father Sergei, the priest in charge of one of Moscow's most important churches. His attitude may not be absolutely typical, but some of his points were interesting.

'Half in Jest'

As before the Revolution, almost no parish work is done, nor is this necessary, since for the Orthodox Church, "liturgy is life." The clergy (usually the younger men) pay calls only on invitation. Father Sergei himself very rarely goes to visit a parishioner, and office work takes up most of his time when he is not officiating at services. This bore out my observation of the total absence of priests from the Russian street scene, and it is rare even to see a man whose beard and deportment suggest one in mufti.

I asked him his opinion of Communism. "I say this half in jest, but I consider that when we see the world triumph of Communism we can seriously look forward to a united Christian Church. There will be no

more national barriers dividing the Churches, and when people work only four or five hours a day they will have time to think about the eternal truths. As they will be able to travel freely and find out the way in which members of other denominations abroad think and worship, a united Christendom will automatically come into being." In spite of his "half in jest," I was left with an uncomfortable feeling; what honest thinker could even begin to equate the divisions of Christianity with national frontiers?

Showpiece

He went on: "Monasticism has no future in this country. In the past its duty was to spread a high moral tone among the population at large, but now this is done by the Communist Party. It is inevitable and right that many monasteries have closed down" (he did not say "have been closed down"), "and the numbers inside them will continue to dwindle. He denied the validity of any spiritual vocation to monasticism.

The great complex of churches, monastery, theological seminary and academy at Zagorsk, because it is easily reached from Moscow, is visited by almost every tourist to the Soviet Union. It is the showpiece of the Russian Church. The Government appears to encourage this, say-

ing to the too-often-gullible foreign visitor: "Look! See how free the Russian Church is, and what magnificent institutions it is able to maintain!" Every time I went there I felt disturbed by its atmosphere of smooth, oily complacency. The priest who says, as one did at Zagorsk: "Since the Revolution the Russian Church has had complete freedom for the first time in its history," is deliberately misleading by speaking less than half the truth. If this man was inspired just by fear, would not his Christian conscience have been better satisfied by keeping silent?

Too Comfortable?

I sometimes wondered whether, provided one keeps well in with secular authority, the vocation to priesthood does not now offer just a little too comfortable a position. Students at the university complain that those in the seminaries receive higher grants than they do. It is illegal for the Church to channel its money into charitable works, nor can it build new churches or spend much on printing, so a town priest can receive a stipend of as much as 4,000-6,000 roubles a month. (For comparison, I was living affluently on 1,500.) Some may be attracted into the priesthood for the wrong reasons: are they ever attracted by the wrong people—Government "plants"—of whom there are some among

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the clergy and especially among the many laymen who have official positions in ecclesiastical establishments?

After visiting the Leningrad Theological Seminary I met two students and conversation with them gave me greater encouragement than any other contacts with the official Church. Only my friendship with Alyosha, the Baptist, did as much to make me continue to believe in the possibility of a Christian revival in Russia.

Boris and Pyotr volunteered to show me the way to the trolley-bus terminus. On the way Boris opened his heart to me, while Pyotr listened avidly and agreed warmly with most of my comments. They were both from Christian families but said that many of the students in the seminary were converts to the Christian faith from the ranks of the Komsomol. Boris had had much trouble from this organization before he decided to offer himself for ordination, and they had used all means short of violence to dissuade him.

Deadly Serious

On the Church's attitude to the State, he was definite that no reconciliation was possible between Christianity and Marxism. He denied (I thought in all sincerity) that some priests try to bring about this rapprochement, and affirmed that they all combat material-

ism with every means at their disposal.

They were not full of that bounding optimism for the future that I was so used to meeting in other places. They fully realized the deadly seriousness of the opposition they would meet. They said they were desperately short of books to give them weapons for their struggle, even the Bible being unobtainable.

Nor shall I forget the faith of the countless old ladies I talked to—those who seem to live out their waking hours in scrubbing the stone floors and shining every piece of brass in their church. They seemed untouched by the hostile barbs they encounter every day, and they were thrilled to meet a young man who said he was a Christian. But they, like the Church to which they belong, seem to have turned in upon themselves and are concerned to guard jealously what they have, rather than to spread the joy of believing.

Icon Worship

And they need to be taught. They are unable to distinguish the essentials of the Christian message, the Incarnation and the Atonement, from the superstitious elements of icon-worship and the drinking of holy water. They were often more shocked when I have said I was a Christian who did not

believe in the power of a certain icon to work miracles than they would have been if I had said I was an atheist.

My experience at the Leningrad Seminary alone shows that the Orthodox Church is not moribund, but it could easily become so if it does not more seriously come to grips with the immense problem of spreading

the gospel in a Communist society. That there is a solution to it is indicated by the spirit in the Protestant and non-Russian national Churches (in Georgia and Armenia). Above all the Baptists, by the direct appeal of their preaching and almost complete lack of hypocrisy, show that a Christian challenge can still be made.



The Martyrs of Gorkum

John of Osterwik was born near Hertogenbosch in Holland. When he grew up he entered the Augustinian monastery at Briel. He became the director and confessor of a community of Augustinian nuns at Gorkum. When the town was taken by the Calvinists Keuses he was imprisoned with the entire clergy of Gorkum.

Among them was Jerome of Woerden. Born at Woerden, Jerome spent several years in the Holy Land. He was a renowned orator, and devoted himself to preaching against Calvinism. At the time of his imprisonment he was vicar of the monastery of Gorkum, under St. Nicholas Pick. These two priests with St. John of Osterwik and fifteen others, were taken to Briel, where they were brutally tortured and finally hanged. The date of their martyrdom was July 9, 1572.

Priests of varying nationalities suffered on that July day, among them the German St. John of Cologne, then parish priest of Horner, Holland.

Islam in East Africa

ANTHONY ASHCROFT, O.S.B.

An increasing menace

TWO half-truths are popularly entertained by the people back home when they think of the missionary in Africa. One is that the missionary's work is chiefly with pagans; the other, that pagans are people who don't believe in God.

To deal with the second misconception first: African pagans do believe in God. Almost every tribe has some concept of God. He is almost universally acknowledged to be above and higher than the spirits. He is variously considered as the Creator, the One who calls things into being, the One who sends the rains. In practice, however, the African's religion is chiefly a matter of placating the ancestral spirits and he rarely thinks of God. God plays an insignificant role in his religious life.

The other misconception is that the missionary's work is principally concerned with pagans, or, to put it in another way, that the majority of Africans are pagans. This is certainly not true in East Africa. In the mission diocese in Southern Tanganyika where the author works, out of 750,000 people, 550,000 are Moslems,

42,000 are pagans, and the rest, Christians.

The interest of the whole world is centered on Africa to-day. The Catholic Church, essentially a missionary church, is tremendously interested in Africa too. And today there are two great missionary forces at work in Africa—Christianity and Islam.

The fact that the African pagan has always believed in God has made it relatively easy for both the Christian and the Moslem missionary to convert him. But of the two missionary forces, Islam is making the greater number of converts. This is a serious problem for the Church, especially when one remembers that the Church is better organized, provides infinitely more services (in the fields of education and health, for example), and has been at work in certain areas for a longer period of time than the Moslems. One author underlines the gravity of the situation when he estimates that for every convert to Christianity, there are nine or 10 to Islam.

It will be useful to recall the teachings of Mohammedanism here. They are found in the Koran and the Traditions, although it must be understood that there are many different sects and consequently differ-

Father Anthony writes from Tanganyika.

ences in beliefs and practices. The six articles of Moslem belief are these:

1. Belief in one God. La ilaha illa Allah. There is no God but Allah.

2. Belief in angels. They also believe in genii, creatures midway between angels and men. The Koran speaks of them, although modern Indian Moslems interpret this belief metaphorically.

3. Belief in God's books—especially the Koran. According to Mohammedanism there are 104 books: Adam wrote 10, Seth 50, Enoch 30 and Abraham 10, but these are all lost. Besides they accept Moses (The Pentateuch), David (The Psalms), Jesus (The Gospels), and Mohammed (the Koran). If there are differences between the Koran and the Bible, they simply state that the latter has been corrupted by Jews or Christians.

4. Belief in the Prophets. Mohammed is the last and the greatest.

5. Belief in the Last Day and bodily resurrection.

6. Belief in predestination of good and evil, a kind of fatalism, Inshallah, if God will.

The Tragedy of Islamism

The tragedy of Moslemism is that it knows Christ but has rejected Him. It is interesting to note in passing what the Koran says of Christ. The chief passages relating to Him say that He was born of the Virgin

Mary, that He spoke in the cradle to vindicate the chastity of His mother, that He performed miracles, that He was not crucified. Mohammed could not conceive of an apostle of God being treated ignominiously. Of the sinlessness of Jesus no orthodox Moslem has any doubts.

One very obvious difficulty presents itself. According to the Koran, Jesus was not crucified. According to the Gospels which they profess to accept among Allah's books, He was. Some Moslems say that the Gospels were corrupted. When presented with the fact that versions are extant which were written long before the Koran, some Moslems say that Jesus took the true Gospel with Him when He ascended into heaven and that the existing Gospels therefore are not true. Some Moslems, notably those of the Ahmadiyya, besmirch the character of Jesus and attack the Bible, but they are a small minority.

The sign of the last day for the Moslem is the second coming of Christ. For Moslems as well as Christians, it is Jesus who is the Messiah. Although they reject belief in His death, they believe He was taken up alive into Heaven, that He will come again to kill Dajjal, the Anti-Christ, and destroy churches and crosses and kill Christians who do not believe in Him as the true Moslems do.

In this connection it may be

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pointed out the Madhi will also come, a ruler who will restore all things and usher in the Golden Age. Jesus will help Madhi to reestablish the Moslem faith.

Principal Duties

Besides the six Moslem beliefs there are the five principal duties of the Moslem:

1. The recital of the confession of faith.
2. Recitation of other prayers.
3. Fasting.
4. Almsgiving.
5. Making the pilgrimage to Mecca.

It is difficult to assess the beliefs of Islam accurately. The very word Islam means submission, resignation to the will of God. The Moslem is one who submits. In Islam God wills all things, both good and evil, even our very wills. Consequently this doctrine leads to fatalism. And in countries where poverty and ignorance are widespread, Islam breeds a certain lethargy and unhealthy resignation.

Moslems believe in predestination. There is no such thing as a good or bad Moslem. There is only Moslem and non-Moslem, believer and non-believer. They accept themselves for better or worse—if for worse, nothing can be done about it. It is God's will. So long as they mechanically recite their belief in one God and His prophet, Mohammed, they

are true Moslems. All else is God's will.

The Koran itself is not very clear on some points. It seems to indicate at times that God moves man as He wills, at others, that man is his own master. Materialism seems to present no great problems or hindrance to Islam. It holds to the half-truth that divine favor is attended and evidenced by worldly success. As one writer put it, "Islam does justice to both worlds, the here and the hereafter."

The Islam is free from feelings of guilt or remorse. Perhaps the only sin inconsistent with being a Moslem is polytheism. Other "sins" are more like taboos. What is permitted is "halal," what is forbidden is "haran." Some things are lawful, others are not, even though the things may be harmless enough in themselves. There is nothing in Islam which resembles the Christian concept of sin as a fall from grace. The Moslem doesn't feel estranged from God. Therefore he does not need redemption or a savior from sin.

The Trinity

The Christian doctrine of the Trinity is an abominable offense against the unity of God. Moslems have a strange concept of the Trinity as being composed of God the Father, God the Son, and Mary, the Mother of God. The Moslems

regard the Christian as perpetually committing the unpardonable sin of destroying the unity of God.

There is a close connection between law and religion in Islam. It permits polygamy. Divorce is the sole right of the man, one he can exercise at his pleasure, unless the wife has given birth to a son—in which case her position is fairly well assured.

In practice there is much formalism in Islam, since the emphasis is on the manner of prayer, its ritual form.

Now how does all this apply to Africans? First, it should be pointed out that Mohammedanism was brought to East Africa by the Arabs. The Swahili people, those living on the coast, are the descendants of Arab merchants who married African women. In the mission diocese of the writer, the history of Islam is comparatively brief, going back a hundred or 110 years in the two large coastal towns, 80 years and less in the interior. When the German missionaries left this area during the first World War, together with the German administration, Islam started a victorious conquest, confidently believing that the new rulers were for Islam and against the Catholic Faith.

Moreover the Mohammedans have built up a Trade Empire with trading posts and in those places the people practically

had to become Mohammedan to avoid exploitation. There are missionaries here today who can tell of certain ducas (stores) where the Moslem pays one price, the non-Moslem, another. And of other ducas where Africans have had to first make the confession of faith before being waited on. Indeed, the Moslem missionary has often been the merchant himself.

The African Moslem

Now what about the African Moslem? For him Islam is a support, not a challenge. The convert can retain the greater part of his tribal customs without any radical changes. We have already mentioned that Africans have always believed in one God, even though they never believed very much about Him. Their more immediate concern was and is with the spirits of their departed relations. So the African Islam readily accepts the one God of Islam but is more concerned with the belief in jinns. These they are quite willing to accept quite literally. Not only do they believe in them but they wear charms containing extracts from the Koran as a protection against them. They have known jinns in their traditional pagan life.

The Wamakonde in Southern Tanganyika believe in Nandenga. Even though no one has ever seen him, all know what he looks like, very small, long

beard, autocratic. His commands must be obeyed. People have refused to plant a certain crop because Nandenga has forbidden it; children may appear one day with their heads shaved, orders from Nandenga. According to some of our seminarians from among the Wamakonde, Nandenga has long finger nails and he sometimes cracks open people's heads!

The "halal" and "haran" of Islam also appeal to the African. Every African tribe has its long list of taboos—to meet a chameleon on a path, for a woman to eat eggs, to eat twin bananas, etc., things of no special moral value, but to be avoided because taboo. And ceremonial ways exist of putting the matter right both in paganism and Islamism if the taboo has been ignored.

The detailed laws of Islam have a powerful influence over the minds of African Moslems in the villages. They affect them most intimately concerning marriages and inheritance. Moslem law is flexible and accommodates itself to the traditional laws of African society. Many Africans find Islamic law a satisfactory substitute for their own customary laws, not least because it goes into such great detail concerning matters about which their own laws were equally detailed.

And, of course, Islam permits polygamy which fits into the pagan pattern.

'Practical' Moslems?

Do African Moslems practice their religion? Yes, it seems so—at least to some degree. All probably recite the prayer, "There is no God but Allah." Wherever there is a large village, one or several mosques will be found, usually miserable squalid buildings. The call to prayer in African mosques is made from the door since there are no minarets. In the rural areas there are no trained religious leaders who give practical guidance to the people, although "teachers" of some sort exist. The teacher gathers together the children outside his hut and teaches them some lines from the Koran—in Arabic. The people recite all their prayers in Arabic, although it is very doubtful that they know what they are saying.

Many Africans observe the fast of Ramadhan. Since Africans normally do not have their first full meal of the day until just before sunset, this month-long "day fast" doesn't present any special problems. During the night there is much feasting and singing and dancing. The practical result of Ramadhan, however, is to knit the Moslem believers more closely together.

Islam prohibits the use of alcohol which, among Africans, often becomes an occasion of drunkenness, but how many African Moslems observe this prescription is questionable.

As far as almsgiving is concerned for most Africans this is an impossibility because they are so very poor. But it does seem that a small tax is imposed on each individual and collected by the Moslem religious leader in the area.

As for the pilgrimage to Mecca, for the great majority of African Moslems it must remain only a pious aspiration which will never be fulfilled. Along the coast, however, there are some who do make the pilgrimage.

Of the two yearly feasts celebrated by African Moslems, one is the Feast of Sacrifice and the other is the breaking of the Fast of Ramadhan. At the former, as at Mecca, a sheep or goat or cow is sacrificed; again the similarity between this and the pagan sacrifices is obvious enough.

A Great Challenge

There can be no doubt that Islam presents a great challenge to the Catholic Missions in Tanganyika and elsewhere in Africa. Every missionary will admit that it is much easier to convert a pagan than a Moslem.

Some of the reasons have been indicated. Islam makes no great demands on its followers. An African priest said Islam gives the African a new coat but he continues to lead the same kind of life as he lead before. Islam easily adapts itself to pagan customs so that the

tribal African has to alter his life but slightly. Christianity makes great demands on its followers. They must give up some of their pagan beliefs and customs. Islam stresses externals—formal prayer, a long flowing frock, a white or red cone-shaped hat. Christianity demands a real inward change. The same African priest said, "They must be clean and neat in appearance, but their souls may be full of wicked designs."

Islam, moreover, is not looked upon as an alien religion, for although there are few Arabs, the Swahilis who form the greater number of the followers of Islam are Africans who are a little more civilized and better clothed than their up-country cousins. Christianity, on the other hand, is always associated with the coming of the European and with their domination of the country.

A very important thing in African life is heshima, the public respect and reputation one enjoys. Perhaps Islam confers a certain heshima or dignity on its followers. They are known for their cleanliness, good manners and customs, and these things cannot but appeal to the tribal African. Islam confers on him a certain heshima which pagan life does not. It gives little and asks even less.

A Sharp Contrast

Islam is poor, as poor as the majority of the Africans. The

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Christian church, on the contrary, appears rich. We mentioned the miserable squalid mosques. By sharp contrast there are the big and permanent Christian churches and other buildings.

The missionaries of Islam are Africans themselves. The Christian missionaries are Europeans or Americans. The missionaries of Islam, therefore, live exactly the same as the Africans do. The Christian missionaries, on the other hand, follow a pattern of life in eating, clothing, housing, etc., which although it may be simple and poor by their standards and even impose hardship on the missionaries compared with their way of living at home, nevertheless is far different from that of the tribal African.

One advantage that the Christian missionary has is that besides working for the spiritual well being of the people he has always worked as well to help them better themselves especially in the areas of education and health. In the struggle for independence now so prominent in all African countries, educated Christians are often in the forefront while the African Moslems are usually far behind. Many Moslems are becoming increasingly aware of this fact and one political group in Tanganyika, dominated by Moslems, is pressing to have the government take over the mission schools, apparently so

that more Moslems could be admitted to them.

These are some of the problems facing the Catholic missionary in East Africa. The attitude that the Moslems can't be converted is certainly a false one because it ignores the working of Divine Grace. Prayer to obtain that grace must certainly be first in all missionary endeavor, prayer and sacrifice.

What about Communism and Moslemism? There is a great danger here. Communism has no use for Moslemism. It condemns it as it does every other religion in its official writings, but in practice it favors and fosters it. No doubt it hopes by strengthening Moslemism to defeat the West and Christianity, which it views as a tool of Western interests. No doubt, too, it can capitalize on the backwardness and ignorance which if not fostered by Islam at least have been accepted by it. The Communist line towards Islam is clear. Be friendly to it. Encourage it. Later, when Communism has achieved its ends, destroy it.

One wonders what the Moslem attitude towards Communism is. One wonders with trepidation if some Moslems might not collaborate with it to get from it what it can get. It is fearful to think what such an alliance might bring, not only for the Moslems but for the Christian world as well.

The Liturgy and Rubrics

WALTER J. SCHMITZ, S.S., S.T.D.

Eight solutions

Is there a regulation requiring that the sign of the cross be made with the right hand?

We have never seen a regulation that the sign of the cross must be made with the right hand. Rubricians direct that ceremonies be done with the right hand whenever possible. In the case of a missing right arm, we could see justification in using the left hand to sign oneself; otherwise not.

PROPER CONFESSORIAL DRESS

Is there a rubric which requires the wearing of the biretta and surplice in the confessional while hearing confessions? Our moral professor insisted that since the priest is a judge, the "sign" of the judge is needed and he should wear surplice and biretta.

In the Roman Ritual we read the following directive: "A surplice and purple stole should be worn by the priest, as occasion and place warrant." We have never seen a directive for the confessor to wear a biretta. Local custom and diocesan regulations will help determine if the priest-confessor should wear a surplice in the administration of this sacrament.

HOLY COMMUNION TO THE SICK

I have seen or read about dif-

ferent practices of priests in distributing Holy Communion to the sick. Some priests have the patient drink the ablution from the purification of the priest's fingers and pyx; others throw the ablution into the fire (if such exists in these days). A priest told me recently that he carries a small bottle for the ablutions and eventually throws the contents into the sacrarium. I don't care for any of these practices and wonder if the newer regulations make a better suggestion.

In the sick call burse one finds a small purificator. Why not moisten or dip an end of the purificator into a glass of water and use this corner for the purification of the fingers as well as the pyx itself? Such a custom forces the priest to renew frequently the purificator in the sick call burse. Carrying a bottle for the ablutions is not necessary and with presentday heating facilities a priest will find it difficult to locate the fire of which the ritual speaks.

MISSA DE ANGELIS

On the Tuesday after Pentecost, a three-year-old child was buried from our parish church. One of the Fathers insisted that the Mass of the Angels be said,

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but actually the Mass of the day was offered. Who was correct, and just when can the Mass of the Angels be said when a child dies?

The Mass actually said was the correct Mass for the funeral of this child. The Mass of the Angels can be said or as a matter of fact any other votive Mass can be said for the funeral of a child who has not reached the age of reason, when the *ordo* permits such Votive Masses, days when Votive Masses of the fourth class are allowed.

HOLY COMMUNION OUTSIDE MASS

At our more heavily attended Masses on Sunday, we distribute Holy Communion from a side altar, beginning right after the consecration. It seems to me that since this is the Communion of the faithful attending Mass, in whose name the Confiteor has been said by the servers, it would not be necessary to repeat it and the absolution just because Communion is to be distributed by another priest. I think the reasoning behind the omission of the Confiteor at Communion and during the Mass itself was that it has been said once and its repetition was superfluous.

If I understand this correctly, then I feel that it can apply in our case since the people are involved in the first Confiteor, even though it is distributed from another altar. I guess the

solution of the problem lies in the meaning of the phrase "outside of Mass." If this includes geographical differences, I guess I am licked. (Our distribution of Communion takes place within the same sanctuary as the Mass, but from another altar.) If it refers only to differences in time, there is no problem.

The new regulations effective Jan. 1, 1961 state clearly that "the correct time for giving Holy Communion to the faithful is within Mass, after the Communion of the celebrant, who is himself to give it unless, because of the great number of communicants, it is convenient that he be aided by other priests.

"It is entirely unbecoming that at an altar at which Mass is being celebrated, Holy Communion should be given by another priest, outside the correct time."

To distribute Holy Communion from a side altar as our inquirer describes, it is necessary to say all the prayers, the same as if the priest were distributing Holy Communion before or after his Mass.

COMMUNION RAIL AND CLOTH

Is it necessary or required by law that we have a Communion rail? We are building a new church and there is a strong possibility that we may eliminate it if we can. If there is a Communion rail must the Com-

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munition cloth cover it completely? Or is the Communion cloth absolutely necessary, since we always use the Communion plate or paten?

There is nothing in the rubrics or the law that prescribes a Communion rail. Its presence in churches is purely utilitarian as a means of support to the faithful when receiving Holy Communion. It also serves as a division mark for the sanctuary and the body of the church and as a token of reverence.

"If the Communion cloth be attached to a Communion rail, it is recommended that it be as long and as deep as the rail itself. If the Communion cloth is placed on the top of a movable Communion bench or large prie-Dieu, it is recommended that it be as long as the bench and as wide as the top of the kneeler." (Collins, *The Church and Its Appointments*.)

All the decrees from Rome that direct the use of the Communion plate or paten tell us that it is used as an added precaution and safeguard but it does not eliminate the altar cloth.

WASHING SACRED LINENS

The nuns where I am chaplain wash the sacred linens which have not been previously purified by me, their chaplain. Do I deduce that this custom is all right and let things go on as they are?

The code of canon law directs

that a cleric in major orders do the first washing of the sacred linens. For any other person, whether cleric or lay, religious or secular, an apostolic indult is necessary to perform this first washing of the sacred linens. Our chaplain inquirer should investigate the privileges of the sister sacristans.

FORTY HOURS' PROCESSION

In the procession of the Blessed Sacrament at the conclusion of the Forty Hours' Devotion, or for that matter in any procession of the Blessed Sacrament, what is the position of Monsignors? Do they walk in front of the Blessed Sacrament or after the Blessed Sacrament?

The various books of ceremonies direct that in the procession with the Blessed Sacrament, prelates (digniores first) follow the celebrant.

'DIES IRAE' AT REQUIEM MASS

Is the recitation of the Dies Irae at a Requiem Mass optional? And does the same rule hold for the funeral Mass? How about the last Gospel?

According to the new rubrics effective Jan. 1, 1961, we are free to recite or omit the Dies Irae at Requiem Masses. However, at the funeral Mass, whether sung or a low Mass, the Dies Irae must be said by the celebrant. The last Gospel is omitted wherever the absolution occurs.

Refusing Christian Burial

V. REV. PAUL R. COYLE, J.C.D.

Various Cases

HOW are cases of those who fail to make their Easter duty, gangsters, persons living in concubinage or civil marriage, divorced persons and other public sinners, to be judged as far as admitting such persons to Christian burial is concerned?

With regard to the omission in the new law of any express mention of the culpable missing of one's "Easter duty" as a delict that is punished with the privation of Christian burial, it appears that the Legislator has abolished this specific delict. The making of the "Easter duty" is commanded by canon 859 but no penalty is attached to the violation of the canon, and therefore its violation does not appear to be a delict.

However, the authors are agreed that while the fact of neglecting one's "Easter duty" may not of itself be a delict, it may quite possibly become the cause of the privation of Christian burial because of the scandal that it has raised in a particular case. Therefore the omission that would cover a period of years and that would appear to be the result of contempt of religion might amount to a notorious sin. In such a case it would be but an added scandal to grant Christian burial to such a person.

Furthermore, since the authors insist that contempt or hatred of religion be notoriously present in the omission, the failure in this duty out of simple neglect would not give rise to the penalty of privation.

Gangsters

Gangsters, in the modern sense, quite easily fit into the category of public and manifest delinquents in that their sins are usually also delicts of murder, robbery, theft, and the like. If, by chance, one or the other of them should be a notorious sinner but not a notorious delinquent in the canonical sense, the great probability of grave scandal in granting Christian burial to such would annul his possibly theoretical right to it.

Scandal may often be eliminated in these cases of notorious gangsters by the announcement of the signs of repentance and the elimination of all pomp and ceremony. The funeral could be limited to a low Mass and simple absolution, without music, organ, bells, chant. The procession itself, so often in the past a source of grave scandal in these funerals, could be restricted to the hearse and the cars containing the family and bearers. Newspaper publicity could be forbidden, especially as to the name of the church,

the cemetery and the time of the ceremonies. All the above could legitimately be forbidden under penalty of total privation, for canon 1240 orders that scandal be obviated, although for obvious reasons it doesn't specify how that is to be done.

Few of the faithful are scandalized when even a notorious sinner is given the essentials of Christian burial, if they know that he repented. But last-minute repentance does not justify, in their eyes, the granting of the same honors and suffrages that are usually extended to those who have striven to lead a good Christian life. Untold harm has been done to religion in the past by the ostentatious Christian burial of such public sinners.

Concubinage or Civil Marriage

Considerable difficulty may be experienced with cases that are concerned with civil marriage or concubinage. The present growth of these evils is commensurate with the decline of the respect for the sanctity of marriage. These cases are often rendered difficult by the fact that the deceased, while apparently living in sin, was faithful to Sunday Mass, charitable practices, or other commendable deeds. In such cases it should not be forgotten that there is no sign of repentance for the concubinage unless it can be directly referred to that delict. In other words, acts of

piety are of little avail to nullify the notoriety of the concubinage so long as the parties persist in that state. There must be a sign that is sufficiently public to nullify the notoriety already attached to the delict. Such a sign is lacking in one who perseveres publicly in the state of illicit union, no matter how faithful he is to Mass or other religious practices. These do not touch upon the delict nor detract from its notoriety. Therefore, the general rule may be stated in these cases: If a separation was not effected or if, *in extremis*, at least the promise of a separation was not furnished, Christian burial must be denied.

In the case of sudden death, however, any sign that may be interpreted as a positive indication that the deceased wished to break away from the concubinage, could be weighed to determine its value in obviating both the scandal already given and that which might arise from the granting of Christian burial.

Once a deathbed reconciliation has been made, there is no reason why the funeral may not be had from the house where the deceased lived, even if the surviving partner in sin is to participate. So long as the deceased has been publicly reconciled, the right to Christian burial has been regained. To insist on the funeral's being held from another house would

amount to an unjustified interdict of the place. As for the presence of the partner in sin at the obsequies, let it be remembered that even the excommunicated may attend the public services of the Church.

Divorces

The obtaining of a divorce is not of itself a canonical delict by general law, although it may be by particular law. If deliberately done and willed for itself, it is a sin, and the sin may or may not give rise to scandal. If it were notorious, Christian burial could hardly be granted because of the unrepaired grave scandal that has been caused and that which would be caused by publicly granting ecclesiastical rites to such a person.

It must be admitted, however, that divorce no longer causes the same kind or amount of scandal as formerly. Like many evils of the time, it is of a relative nature in its scandalous effects. Thus it may be gravely scandalous in one community and not in another. In most American communities, with their large number of sects and the consequent lack of religious influence on public opinion, the inevitable materialism that has tainted even Catholics has lessened the horror for this fault to the point where divorcees are no longer publicly considered as grave sinners.

Moreover, to protect itself from conflict with the civil

power, the ecclesiastical court must at times require the presentation of a certificate of civil divorce in cases contesting the validity of a marriage. This proves that civil divorce may be of a sinless character when obtained for sufficiently worthy motives and with the right intention—that is, when it is understood as only a legal formality to which no intrinsic value is attached.

If no attempt at re-marriage follows divorce, the scandal that it may have caused will diminish with the passing of time. It may happen that, if not by public penance, at least by the public profession of religion, one may undo the scandal given. The past fault may be obliterated by years of faithful religious living. Public reception of the sacraments would undoubtedly signify a regret for the offense or scandal occasioned for the community.

Re-marriage, however, remains gravely sinful and scandalous. It is readily classified as notorious concubinage whenever the fault is known as unconcealable and inexcusable. While the scandal given by a divorce can be overcome by time and the subsequent good life of the offender, the scandal of concubinage lasts as long as the concubinage continues.

Under this heading there may be mentioned those Catholics who are publicly known as enemies of the Church.

Catholic officials and rulers who have notoriously betrayed the Church or robbed her of her property or her rights, as well as those political leaders who have by their sinful lives and corrupt practices been a reproach to her. These cases may offer special difficulty. Their treatment must be determined in the individual case and it may often happen that there will be only a choice of the less scandalous course. This is particularly true in the death of such a person who is also a national figure, for then a conflict may arise between the external and official regret that the Church must express at the nation's loss and the liturgical recommendation of his soul to God in Christian burial. In such cases the refusal of Christian burial could only too readily be publicly considered as an act of hostility to the government, particularly in those countries in which there is a strong anti-clerical element. Further, when such a national figure has been assassinated while in office, the deed may well clothe the victim in a martyr's mantle in the eyes of the people and erase the scandal caused by his faults. In such cases the harm caused by the refusal of Christian burial may quite possibly be greater than that occasioned by its concession. The ecclesiastical authorities must act according to the dictates of circumstances,

and, as a last resort, choose the less scandalous course.

Included also under number 6 of canon 1240 will be those who are guilty of notorious delicts against the faith, e.g., those notoriously guilty of the crimes of heresy or schism, but who have joined no sect; others included will be the notorious members of condemned societies that are not of a Masonic character, or of condemned movements, and those persons who are under a *latae sententiae* excommunication or interdict when the delict and the penalty are notorious. Others are those who are notoriously guilty of adultery, prostitution, concubinage, whether the latter arises from civil marriage or not, writers of obscene or impious works, and those who order another's cremation.

Mere Neglect

Neglect of one's religious duties and obligations will not of itself constitute one a public sinner in the canonical sense. If, however, the neglect is notorious, i.e., indubitably public and culpable, as it easily may be in a small and Catholic community, it would indirectly exclude one from Christian burial because of the probability of grave scandal to the faithful if Christian burial were granted.

Ayrinhac-Lydon note that the loss of one's good name, the incurring of public contempt, or canonical infamy of

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fact, may imply the existence of a notorious delict from which they arise. Blat also includes under canon 1240 those who are manifestly infamous in fact, such as magicians, fakers, sooth-sayers, fortune-tellers and the like.

What was said of the limiting of the pomp and ceremony of the funerals of gangsters applies also to the funerals of other notorious public sinners. Their last minute reconciliation before death, after years of notorious sin, does not entitle them to the full honors of Christian burial. There may be a vast difference between Christian burial in the canonical sense, and the types of funeral ceremonies that prevail in some places, with all the added honors, decorations, customary distinctions between the various classes of funerals and the like. The essential rites are

all that need be granted. Between these and the most ostentatious funeral rites there is much room for various degrees of limitation. It must not be forgotten that even the essentials are denied by the law if scandal cannot be effectively removed or precluded. Therefore, it is well within the right of the pastor to restrict the ceremony to the essentials, commonly considered the prayers at the door of the church, a low Mass, absolution and burial in blessed ground. The funeral may also be limited to a strictly private family affair.

In this way the Church, while extending to the deceased her last blessing and recommending his soul to God, at the same time expresses her disapproval of his life and warns others not to emulate him.

(Kerin, "The Privation of Christian Burial")



The Catholic Reformer

"To read of St. Ignatius Loyola or of St. Philip Neri or of St. Francis de Sales is to be aware that the Roman Church was possessed by a zeal for spiritual and moral reform as great as that of the Protestants of Northern Europe, and by a vocation to prayer and holiness which the Protestants barely understood." — Rt. Rev. Arthur Michael Ramsey, newly appointed Archbishop of Canterbury, in his **The Gospel and the Catholic Church.**

Books in Review

The Pustet Breviary

VOLUME I of the new Pustet Ratisbon Breviary is off the press, and Volume II will be out probably by the time you have this issue of *THE PRIEST* in your hand. The publishers tell us, however, that owing to the unprecedented demand for this edition, it will be late this year before any orders placed now could be filled. The greater part of the first large printing has already been sold out by advance orders. But every order will be honored in its turn.

Those silver jubilarians who are still using their first set of Breviaries are about due for a change. By now the old pages are so greasy that the type is almost illegible, and adjusting to the newly translated Psalter will slow you down a bit and perhaps add a measure of devotion.

Since my own ordination, the Office of the Tridua Sancta has been revised, innumerable feasts have been added or suppressed, and now, most recently, we have the antiphons doubled on every occasion and a host of 3-lesson offices with their ninth lesson a compression of 3-in-1.

All of these revisions are included in this present volume, which is in every way worthy of the great Pustet tradition. The type is clear and readable, printed on the best India paper. Its soft, flexible binding allows it to

lie flat in the hand or on the desk.

The Psalter comes in the middle of the book, with the *Proprium de tempore* in the front and the *Commune* and *Proprium sanctorum* in the back. The first volume runs from Advent to Pentecost, 1,500 pages, and yet it weighs something less than a pound.

The cheapest edition, in black sheepskin with gold edges, comes at \$50. Thence the price goes up — Turkey Morocco binding, brown calf, etc. — to \$80. Address the Frederick Pustet Co., Inc. at 14 Barclay St., New York 8.

The Dynamics of Liturgy

by H. A. Reinhold

Macmillan, New York
1961, pp. xii and 146, \$4.75

THIS book — the title of which is somewhat enigmatic, presumably it means the motive power of the Liturgy — is made up of a series of essays written by Fr. Reinhold over a number of years (1938-1961), and so some of these, while of undoubtedly interest and value, are dated. Many of the author's desires — which years ago were startling, probably, to a number of the clergy — have over the years been fulfilled by the Holy See, and many more are likely to be realized, now that the liturgical movement is well under way and a general council is at hand.

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Fr. Reinhold, who has a very extensive knowledge of the sacred Liturgy, is well known in the United States as a pioneer of the liturgical movement and a vigorous writer on matters liturgical. In these essays he deals with living issues and writes very sensibly on such topics as the use of the vernacular in public worship, Communion under two kinds, Mass facing the people.

He comments cogently on the wrong emphasis placed, until recent times, in the theology of the Blessed Eucharist on the Real Presence — an emphasis occasioned by the necessity of combatting Protestant heresy — to the neglect of the more important aspect of the Sacrament, the sacrificial element, and stresses the necessity of a return to Patristic theology. Fr. Reinhold discusses in an interesting way the features of what he calls a "liturgical church," the qualities of Gregorian chant, the necessity for the restoration of visible and audible communal worship.

Writing on the very important topic of the translation of the Missal and other liturgical books, Fr. Reinhold admits that the difficulties are manifold and serious and he makes some valuable points. He sets a standard for such translation — an admirable one, no doubt — but so high that it does not seem attainable in this world of ours. He is rather scornful about the work that has already been done in this sphere — unjustly so — and invites the challenge that he himself should try his hand at this task and give us the perfect translation of the Missal, or at least some specimen of

what he considers an impeccable translation.

In reply to the question why yet another new translation is needed he says "because none of the existing translations is sufficient" (p. 115). What exactly he means by "sufficient" is not clear; no one would deny that the existing versions are capable of indefinite improvement, as translations must always be — and then he adds this extraordinary reason why they are not "sufficient": because "none of them (the existing translations) was made, corrected and authorized by the only institution that can do it in a way that everybody will accept: the Church Herself, in this particular case the hierarchies of the English-speaking world."

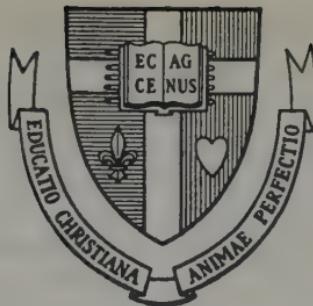
Such an official version would not, I fear, be likely to meet with the approval of Fr. Reinhold, nor of many who specialize in the difficult art of the translation of liturgical texts.

This little book of less than 150 pages — with the exorbitant price of \$4.75 — is a thought-provoking book with many good ideas, vigorously expressed as is the author's wont, and should be read by all who are interested in the liturgical movement. — Canon J. B. O'Connell, Builth Wells, Wales.

With Anxious Care
by Felix D. Duffey, C.S.C.

Herder, St. Louis, 1961
pp. ix & 125, \$2.75

"WHY are there so many interesting children and so many dull adults?" Wasn't it Rousseau who said that the rea-



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son was "education"? Father Duffey here transfers the inquiry to the field of religion and passes along to us the question, "Why do we have so many outstanding novices and so many mediocre religious?" Much of this volume was written to suggest the answer. The basic difficulty is thought to be the spirit of infidelity of our times. The boy or girl grows up in an unbelieving world, where "even sanctity shows shorn of its rays." Lip service is at times given to faith in the supernatural but in practice it seems included with "drygoods and notions."

Father Duffey wishes here to "take a long and hard look at two of the fundamental requirements" of the spiritual life: religious authority with its proper exercise and religious obedience with its right practice. "Authority and obedience," he tells us, "were made for each other, as they say of the boy and girl who have fallen in love." However, in this imperfect world, "authority and obedience are sometimes found to be in conflict, like the boy and girl after marriage." If the bond of religious life is to be something more than a slip-knot, authority must be, as St. Thomas says, the *form* of the religious community, as the soul is the *form* of the human body. And for youth raised in an unbelieving world, authority can have no such place unless religious formation means to "put on Christ."

For young religious to be inspired to "put on Christ," they must have someone as superior who will present Christ to them in his own person. Fr. Duffey

sees this as the first and essential function of a religious superior, major or minor, "to reproduce in himself Our Lord's own attitude towards his disciples, exercising authority over the members of the religious body in Christ's name." Superiors cannot do this if they set themselves up as "the boss in the front office."

If they "dispense their wisdom with a flourish of a pen upon a memo pad and a thumbtack on a bulletin board." The superior gives his subjects nothing until he gives himself. He must see their spiritual development as his first objective, not see them as gadgets to be manipulated in winning for himself "the credit of a great name."

While Father Duffey uses plain Anglo-Saxon in pointing out the duties of superiors, nowhere does he suggest that "superiors get the sort of obedience they deserve." Subjects may give a mere "notional assent" to the principles of obedience without ever coming to a practical appreciation of their meaning. They may never come to see that the surrender of one's self through obedience is not "a giving up of one's best gift to a vacuum; the surrender is not merely a negation. It is rather the turning of oneself over to God in faith, placing oneself at the disposal of the authority of God as manifested in the rule and governance of lawful superiors in the religious state."

Father Duffey says very splendidly that the vow of obedience "fixes the mind of the religious in contact with Christ, so that obedience becomes more than an act: it is a state, a life. The religious who has let this ideal get under his skin devours obedience

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as he devours food." Lest this figure seem farfetched, the author reminds us that it is Christ's own invention: "My meat is to do the will of him who sent me."

Are There So Many?

It could likely be questioned that "so many outstanding novices" develop into "so many mediocre religious." Surely all of us who have had much to do with religious know of many worthy of the highest admiration, men and women alike. As evidence, the apostolate does not lack volunteers to undertake any assignment in God's creation, whether among the lepers of the tropics or in the permafrost of the poles. Or for that matter, in the anonymous routine of the classroom.

Surely mediocre religious would not commonly bear cheerfully such mountainous teaching burdens as are laid upon almost any of our Sisters. Our difficulty seems largely that, as in every age, while the "fields are white to the harvest, the laborers are few."

Nevertheless, it is true that more religious could grow to spiritual heroism. As the great Mother Janet Erskine Stuart used to say, "God has called us to the fullest spiritual life of which we are capable. The stop will always be put by ourselves. It will always be what Our Lord Himself said over Jerusalem: 'I would . . . but thou wouldst not.'"

One bar to the superior's leading his subject to such holiness is too often the interminable character of his superiorship. When year after crawling year

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finds him still "first of first," his judgment always the one that prevails, he can find it inhumanly difficult to remember his own humanity. It is a saving interlude that occasionally reduces him to the ranks. Not without cause did St. Teresa fear for the salvation of one who had grown old in office. But if authority continues to be thrust into his unwilling hands, Father Duffey points out the safeguard: "putting on Christ." This volume is well worth meditating. It will help restore the supernatural character of obedience too often alien to our age. — John E. Coogan, S.J., West Baden College, West Baden Springs, Indiana.

Spiritual Direction and Meditation

by Thomas Merton

Liturgical Press, Collegeville, Minn.
1960, pp. 100, \$2.25

EVERY time a new book by Thomas Merton appears this reviewer wonders whether or not the name still retains its pristine magic as far as the reading public is concerned. But the question is purely academic. Much more to the point is the fact that *Spiritual Direction and Meditation* has none of the glamor that normally attends the Merton by-line. It has brevity, clarity, insight, reverence and a sense of urgency which is readily communicated to the reader, virtues which most of us prefer to glamor.

The first section of the book treats of spiritual direction, dis-

cussing its purpose, nature and value. One particularly valuable chapter considers the manifestation of conscience and its role in direction. Here the author points out that this manifestation of conscience is something apart from that which we make in the Sacrament of Penance, for, as he says, "sometimes our real problems are not very closely connected with the sinful acts which we submit to the power of the keys." His development of this observation is certain to be helpful to almost any reader.

The whole treatment of spiritual direction is such that the section should prove to be of equal value whether read from the point of view of one directing or of one being directed.

However, it may be pointed out that in his consideration of scruples Father Merton takes no notice of recent findings, such as those discussed by Fathers Hagmaier and Gleason in *Counselling the Catholic*. The best that can be said is that his single paragraph on the problem is inadequate.

The section on meditation is uniformly good. It accents essentials strongly and speaks out clearly against popular misconceptions, leaving the reader with the conviction that meditation is not only possible but also necessary for him. — Raymond Gribbin, Baltimore.

Secrets of Successful Recruiting

by Godfrey Poage, C.P.

Newman, Westminster, Md.
1961, pp. xxvii & 220, \$3.50

THE term *recruiting* refers to the locating, encouraging, di-

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recting and enrolling of prospects for the priesthood and the religious life. Father Poage, an outstanding authority in this apostolate, tells us in this book that "the recruiting of vocations is a science [which] involves spiritual direction, public relations, and advertising."

Secrets of Successful Recruiting is a handbook for "vocational directors for a particular diocese or community and those with other responsibilities who would like to know more about the work and be able to help." The author makes clear that there is no *one* technique which vocational directors may all use. There is, however, a basic set of principles enumerated by Pope Pius XII which the recruiter must work from. These are fervent prayer for vocations, example of religious sanctity, and the exercise of apostolic zeal. Father Poage's book is a commentary with illustrations of what the techniques are which successful vocational directors, working from the papal principles, have used to accomplish their purpose.

The author discusses such matters as advertising, telephoning, vocation clubs, home visiting, and religious-life or seminary-life sampling. He is much concerned with the attitude of the recruiter towards his work and with the impression the recruiter makes on others. He is alert to possible benefits in the psychological approaches which the modern corporation instills in its salesmen and which it applies in creating in the public mind an image of itself. Father Poage writes dynamically of all these matters and of many more connected with his apostolate. He

enthusiastically exemplifies techniques without ever losing sight of purpose. He is as orthodox as the papal documents he employs so skillfully and as modern as the Institute of Motivational Research.

Of particular value are the appendices of the book. One of them lists institutes and seminaries for "exceptional cases" — the blind, the deaf, the crippled, and those older than usual. Another lists secular institutes. Other appendices are concerned with the conducting of a diocesan vocational campaign and the conducting of a vocation institute for recruiters. The bibliography of the book should prove invaluable for those particularly interested in vocation work. — Vincent M. Eaton, S.S., St. Charles College, Catonsville, Md.

Father Faber

by Ronald Chapman

Newman, Westminster, Md.

1961, pp. 374, \$4.00

LOOK in the hymnals of the leading non-Catholic churches, Orthodox not included, and find that one of the most popular writers of hymns was a Catholic priest (I had started to write "Roman Catholic," hardly a blunder in the light of what author Chapman calls the ultramontanism of Frederick William Faber). There are eight of Faber's hymns in the authorized hymnal of the American Episcopal Church. Methodists, Baptists, even Unitarians sing "Faith of Our Fathers," most of them little realizing that the Faith for which Father Faber was willing to die was the Faith of the One, Holy, Roman, Catholic, and Apostolic Church.

What convert from Anglicanism

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Books in Review

does not have a momentary reminder of his past when he hears the strains of Henry Smart's melody to which is sung, "Hark, hark, my soul! angelic songs are swelling," with its refrain.

"Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night."

Your reviewer is no authority on the literary quality of that hymn, but it does touch the religious emotions. What a pity that it is sung largely in Protestant houses of worship, often by congregations who might value it less highly were they aware that it was the work of a Catholic priest.

What does the world, Catholic and Protestant, know of Frederick William Faber? That he was a convert of the time of Newman that he wrote hymns, best seller books like *All For Jesus*, and was associated with the famous Brompton Oratory in London, perhaps exhausts the knowledge of even the average Catholic priest. He was early in life conditioned into what Anglicans call Evangelicalism, which was not only Low Church in theology and ritual, but also stressed the need of each Christian undergoing a personal conversion with its overtones of emotional surrender of the individual to God.

Author Chapman holds that Faber remained an Evangelical all his life, bringing the intense personal devotion of religious conversation into the very heart of the Catholic religion. Italian piety went to the depth of his being so that calling our Lady "dear Mama" came as naturally to him as did "dear Jesus" in his Anglican

an schooldays. This struck the sober and ultra-restrained piety of the old English Catholics who had kept the Faith all through the persecutions as utter affectation. Furthermore, it seemed to them that the whole scheme of Italian devotions fostered by Faber was bound to offend those Anglicans who were looking toward Rome in their disgust at the self-contradictions of the Establishment.

Newman, the intellectualist, was favored by the old Catholics as against Faber. In fact, Faber's emotionalism really lay at the bottom of the split between the two great men. Newman had held Faber back from entering the Ark of Peter, but Newman's conversion ended all Faber's hesitation and he too made his submission. He was enamored of St. Philip Neri so that when Newman brought the Oratorians to England, Faber (Father Wilfrid) brought into the Oratory a monastic group that he had organized. Newman suspected Faber of conniving against him.

After Faber was made head of a branch Oratory in London their relations became ever more and more strained. The same religious community, the same founder (St. Philip), the same England each wished to bring back to the papal obedience — and yet this personal feud. Feud it was, though Chapman never uses the term. It is painful reading, this part of the book. We are not urged to take sides. The material is there if we wish to form a judgment. This reviewer, who reveled in the book for a solid three weeks and expects to re-read it more than once, has no desire to fix blame, if blame there be. Both were Holy men, and both give ample proof that personal sanctity does not change the disposition.

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Books in Review

Faber was a very sick man during the last ten years, perhaps more, of his life, suffering from Brights Disease. He became very heavy and was often in physical agony. Yet it was during those last agonizing years that he wrote the books which proved popular in a high degree: such books as *All for Jesus*, *The Creator and the Creature*, *Growth in Holiness*, *The Foot of the Cross*, *Spiritual Conferences*, *The Precious Blood*, *Bethlehem*, *The Blessed Sacrament*. It was a prodigious output, some of it being read to this day.

Those many who know almost nothing of the post-conversion lives of the Great Tractarians will find a new world opened to their minds, a world they may explore further if they wish. Presentday converts sometimes suffer disillusionment in their new home. It may hearten them and stiffen their resolve to remain true to know that it was not easy for those great ones. But regardless of their disappointments they never for a moment wavered in regard to the Center and Source of unity. It apparently never occurred to them that they might have made a mistake in becoming Catholics.

Chapman thinks Faber's greatest contribution was the Brompton Oratory itself. That verdict is too insular. Faber has been a blessing to millions who never heard of Brompton.

In speaking of rereading in this book your reviewer had particularly in mind the chapter on Faber as a writer. Here are given thumbnail reviews of his most important books with a generous selection of very effective quotations.

This helps the reader in learning to discern in Faber's writings the pure gold from the dress. — Alexander Beaton, Schoenbrunn, Pa.

Currente Calamo

Continued from page 722

vided by recent frontpage articles in the government-controlled Havana dailies *El Mundo* and *Combat*, he said. The articles called on "Christian Revolutionaries" to stand behind the "Christian Radical Advance."

Mass Rules Simplified Again

THE Holy See has further simplified the rules concerning Mass on fourth-class ferias, the lowest ranking days of the liturgical calendar.

The Sacred Congregation of Rites issued a declaration stating that "a feria of the fourth class is never commemorated either in a festive Mass or a votive Mass, even if it is the conventional Mass."

A fourth-class feria is in effect an open day on the Church calendar, and normally the Mass of the preceding Sunday is offered. The new provision thus eliminates the addition of the Collect, Secret and Postcommunion prayers of the Mass of the Sunday if the Mass offered is either that of a feast or a votive Mass, such as a wedding Mass or a Mass on the occasion of the Forty Hours devotion.

The statement was dated May 27, 1961, and appeared in the July 1 issue of the *Acta Apostolicae Sedis*.

Currente Calamo

Hemingway: A Catholic?

AUTHOR Ernest Hemingway's conversion to Catholicism and his participation in the Church remain clouded in mystery.

Hemingway, 61-year-old Nobel and Pulitzer prize-winning writer of adventure stories, was buried (July 6) in the public cemetery of Ketchum, Idaho, following prayers offered by a Catholic priest.

Hemingway died (July 2) from the blast of a 12-gauge shotgun in his country home in Ketchum. Blaine County Coroner Ray McGoldrick said no inquest would be held. He said the death certificate reads: "Self-inflicted gunshot wound in the head."

(Hemingway put the gun in his mouth and pulled the trigger.)

Fr. Robert J. Waldemann, pastor of St. Charles Church, Hailey, one of whose mission churches is Our Lady of the Snows in Ketchum, recited prayers at the graveside service.

Fr. Waldemann told newsmen that the question of whether Hemingway died accidentally or otherwise had no bearing on the service. He said the prayers were "due to the family's request which we are following."

The 24-minute service at the graveside was not a formal Catholic ceremony. Fr. Waldemann began with a quotation from Ecclesiastes 1:4, then recited a "meditation on death," and said the words of Alfred Lord Tennyson on the death of King Arthur in "Idylls of the King."

Hemingway is reported to have been baptized a Catholic after he

married the second of his four wives. She was Pauline Pfeiffer, a Catholic.

(With unconscious irony, the obituary in the London *Evening Standard* reported that, "He took marriage seriously enough to be distressed by his divorces.")

Despite the fact that he was probably the world's most effective propagandist for the Reds during the Spanish Civil War, word got about in recent years that he had experienced a change of heart and now thought that he might have been wrong in backing the priest-killers. In fact, reports of his conversion to the Faith began appearing in a few Catholic publications.

The late Fr. Daniel A. Lord, S.J., wrote in the *Sign* magazine in March, 1943, that he had lunched with Fr. Francis X. Dougherty, pastor of the parish in Key West, Fla., where Hemingway spent some time.

Fr. Lord said Fr. Dougherty reported that the author "never misses Sunday Mass," although he always stood in the back of church.

In 1936, Harry Sylvester wrote in *The Commonwealth* that Hemingway was baptized "some years ago." He added that "his reasons for leaving the Church are his own and may come out if he ever chooses to do an autobiography."

In April, 1941, the *Michigan Catholic*, newspaper of the Detroit archdiocese, quoted an unidentified Redemptorist priest who said he had been told by Hemingway that "in the last war, I thought I was dying and those around me did too; and so I was baptized."

Hemingway served with Italian forces during World War I.

His oldest son, John, when asked by reporters if his father

Currente Calamo

was a practicing Catholic at the time of his death, said: "He actually wasn't. No."

The School Problem: One Solution

IN Cleveland, St. Helen's will be the first parish to begin a school with the middle grades. The parish can't afford eight grades right now, so the school will start with the fifth grade and add a grade each year.

Father James J. Moran, pastor, already has 350 public grade and high school students under catechism instruction. He says that when his school is completed, pupils for the first four grades will go on attending public school and taking religious instruction after class.

In his opinion, the fifth grade is "around the time when kids begin developing bad habits and getting big ideas. Then they need a full-time Catholic education. Younger children, below the fourth grade, will stay out of trouble and they will still have religious instruction.

In Cincinnati, three big parishes are dropping the first grade this fall: St. Helen's, Dayton; St. Vivian's, Finneytown; and Our Lady of the Rosary, Greenhills. The latter two are in the suburbs of Cincinnati.

A shortage of teachers, coupled with rising costs and enrollment, was given as the principal reason.

The Archdiocesan School Board recently issued a regulation placing at 50 the maximum number of children in one classroom. At the same time, the board laid down the general policy that where any

foreshortening of school operations is considered necessary, lower grades are to be dropped rather than higher.

Airlines Clergy Bureau

OUR readers may recall several months back that mention was made of the proposed services of the Airlines Clergy Bureau. A card from this organization would allow a clergyman reduced rates on a number of airlines, vastly reduced rates at many hotels and motels, and special rates for car rental systems. The progress of the Bureau has been interesting.

Recent correspondence and telephoning brought to light that the organization is non-profit and is under the direction of a Protestant who first wanted to help Protestant missionaries in their traveling. The program was then expanded to include clergymen of all faiths. To date Mr. Joseph Morse, the president of Airlines Clergy Bureau, has put about \$20,000 into his idea and has about 1,050 clergy members in his group. Having just completed a 69-day trip around the United States to confer with 15 domestic airlines and two foreign ones, he is trying to establish a network of airlines and hotel chains which will provide extensive rate reduction for clergymen. A clergy card costs \$12.50.

There is reason to believe that Northeast, Trans World, Western, West Coast and Continental can be induced to join if enough clergymen write to ask them how soon it will be before they will honor Airline Clergy cards. Northeast has its own clergy card system, good only for Northeast planes, but the Clergy Airlines

Currente Calamo

Bureau is establishing an international network of airlines and hotels to service the clergy.

The airlines involved in the Bureau's operation are offering a minimum of 25% discount, space reserved, some going up to 50%, space available. Hotels follow the same ratio. All accommodations are with the better class establishments, so there is no fear of "getting stuck" if arrangements are made beforehand with any member of the Bureau's group of hotels or motels.

Mr. Morse feels sure that if clergymen will take the time to write to the above airlines, they too will soon become a part of the organization. He is taking steps now to have his Bureau officially "recognized" by at least one Catholic diocese so that priests will not consider the organization suspect. All indications are that the Bureau is deserving of our united support. There is no telling how far the program can eventually expand; if enough of us participate in the present organization, pressure can be put on more groups so that clergymen will acquire reduced rates from all major travel facilities and hotels. At any rate, it seems worth the gamble of \$12.50 — since that amount would be more than repaid by the first use made of available facilities.

To obtain your clergy card, or more information (including a list of the airlines, car rental systems, and hotels involved) write to Airlines Clergy Bureau, Municipal Airport, Sacramento, California.

September / 1961

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Correspondence

On Forced Circulation

REFERENCE: THE PRIEST, April 1961, page 292. Since your request is so kind, thoughtful and direct, here goes my answer.

You have guessed it. The problem which your layman expresses cannot be answered by mere words. It is too big. And although I may not agree with his extreme liberal ideas, he makes a very good point, and certainly deserves a reasonable answer.

As a pastor who has been around, I would first tell him that no man for whom I have ever voted has been fortunate enough to become President of the United States. Secondly, I would tell him that not only is there no justice in this world: but that there are no two people who have the same idea of any same thing or problem. And then I would strive to encourage him, not for the sake of his peace of mind, but as an act of Christian meekness, to buy the paper and file it in No. 13 beside his desk, and to offer a short daily prayer for more objective diocesan papers everywhere.

Some diocesan papers are just a wee bit above the status of a premeditated crime. Their fruit in the parishes is lamentation and manly curses, especially where they are forced down people's throats. Even the non-Catholic advertisers receive only hot air for their money. Their editors usually lead a hidden life, and wisely so.

Once in another State, I noticed a pile of unopened papers in the corner of the reception room of a business man. I looked, but did not understand. The man pointed to the pile half way up the wall and said to me, "Father, you are looking at my protest against the Ex Cathedra which is not of faith and morals." On the other hand, just last month a man who is totally blind brought me his subscription for the diocesan paper. I asked him, how come! Oh, he said, you and our good Archbishop are so nice about this that I thought I ought to help along.

Years ago in conversation the English Archbishop of Bombay expressed his deep regrets to me about the fact that "Catholics like to be bullied by their pastors." I respectfully agreed with him somewhat less than half way. Rather it is my studied conclusion that most Catholics are tongue-tied in parish matters, except when one of their kids gets bawled out in school or on parish grounds. This simply means that the diocesan paper has gone with the wind — most of them bear little good fruit.

There is a remedy. All the dioceses should get together and work as one for a diocesan paper. We have several good publishing houses; and experienced editors who could well take the place of so many of our young and sporty P.T.A. editors who are forever laboring under endless unpublished handicaps. Two or three houses could turn out all the diocesan

Correspondence

papers needed in America. These would sell on their merits.

Old Pastor

THE problem of the compulsory subscription to a diocesan newspaper which holds political and economic views contrary to the lay Catholic ordered to support it may be answered thusly:

1. If the diocesan newspaper is carrying out the message of the Papal Encyclical *Divini Redemptoris* and exposing Communist "propaganda so truly diabolical that the world has perhaps never witnessed its like before" and the "conspiracy of silence on the part of a large section of the non-Catholic press of the world," then

it is the duty of the lay Catholic to support his diocesan newspaper. This would apply especially to the Brooklyn Tablet, the Los Angeles Tidings, and the St. Paul Wanderer.

2. If the diocesan newspaper is anti-anti-Communist like Commonweal magazine and devotes much of its columns and editorials to attacking those Catholic individuals and organizations who are combating Communist propaganda and the conspiracy of silence, then it would appear to be sinful for an informed Catholic to deliberately support, after sufficient reflection, and with full consent of his will, a publication which is aiding and abetting the gravest enemy his Church and country ever faced. Sad to relate, there are a few diocesan newspapers, such as the St. Louis Review, which practice solidarity with the

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Correspondence

National Council of Churches, The Worker and Commonweal, in attacking those public and private agencies which are exposing Communist tactics, strategy and techniques.

**Sursum Corda
St. Louis**

The Latin Veil

ARCHBISHOP Sinnott, as quoted in THE PRIEST, April 1961, is only one voice crying in the wilderness of the West. The voices of the East have sounded together and have attained results. They have a liturgical language for the people; to mention, among many more, the Russians, Melchites, Ukrainians, Ruthenians, Romanians and Greeks.

The larger Latin Liturgy countries are Canada, the United States, all South America, Africa, Japan, China and India, as also most of Western Europe and Australia.

The Latin language and culture is entirely foreign to most of these peoples. It does not seem to help in any way to speed up the missionary conquest of the world. It is more of a drawback for both the clergy and the people. Native seminarians must spend so much time learning Latin, that as a general rule they rarely become expert in their own native tongue; and as a result are not respected by native scholars for their learning. In the heart of the simple man, of all material values, the language of his group, race or nation, is the supreme

Correspondence

good. It is often confused with religion itself.

Even Latin, before and when it came from North Africa to Rome, carried with it some notion of religious significance. And it is very probable that Latin will always in some corner or other of the Church, remain a liturgical language; and this will not be the only pagan culture which the Church will have baptized and preserved. Only recently His Holiness, Pope John, stated in effect that all the Oriental liturgies form with the Latin liturgy a vibrant choir around the same altar. However, for most of the world, the language of the Church is a foreign language. Scholars

may love it; but they are so few. And few of the souls to be saved are scholars.

In the earliest Church, on the Day of Pentecost, the Holy Spirit did not permit the sound of an unknown tongue to come to the ears of the people who listened. We read: "Behold, are not all these that are speaking Galileans? And we have heard each his own language in which he was born? . . . we have heard them speaking in our own language of the wonderful works of God." Fundamentally, the liturgy is calculated to speak not only to God, but also to the people for their salvation.

Rome will not allow itself to be persuaded by one lone voice; nor by very many lone voices. Unity is the watchword. All the ordinaries of a nation or country

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Correspondence

must be united and speak as one voice; then Rome will listen.

In all history the West has been more divided than the East. And today this still holds true. Does the West, perhaps, lack Christian charity and brotherhood far more than the East? And can Latin unify the West? Think it over.

Pastor

Applause

“A Matter of Choice” by Father O’Neill in the April issue was excellent.

With prayers,
Joachim, O.S.B.
Newark, N. J.

Typo Corrected

In my article on Mass without a server, published in your July issue, a typographical error occurs in line 22: for *haec* read *hic* (p. 958).

I suggest that canon 813 be modified to read thus: *Sacerdos Missam ne celebret sine ministro, si hic sine gravi incommodo haberet potest.*

Michael D. Forest, M.S.C.
Geneva, Illinois

Brother Juniper's Llama

POOR old J.B., as we affectionately called him. He surely curdled that Wisconsin cheese (THE PRIEST, March, p. 268). And unwittingly, too.

I'm chuckling to myself. For

some time, now, I have been trying to get my old pal, the creator of Brother Juniper, to do an exclusive cartoon for my adobe walls — something for the vampire bats to bump into of an evening.

Maybe now, when he sees that I had to advertize in an ecclesiastical magazine, he will put quilt to papyrus. I want a cartoon of our Bishop Manning riding a llama led by Brother Juniper. And I hope that he gets it here before Christmas.

Yours truly for fewer pursed lips,

Raphael L. McDonald, O.F.M.
Bolivia

Vatican Calls Vernacular ‘Immensely Important’

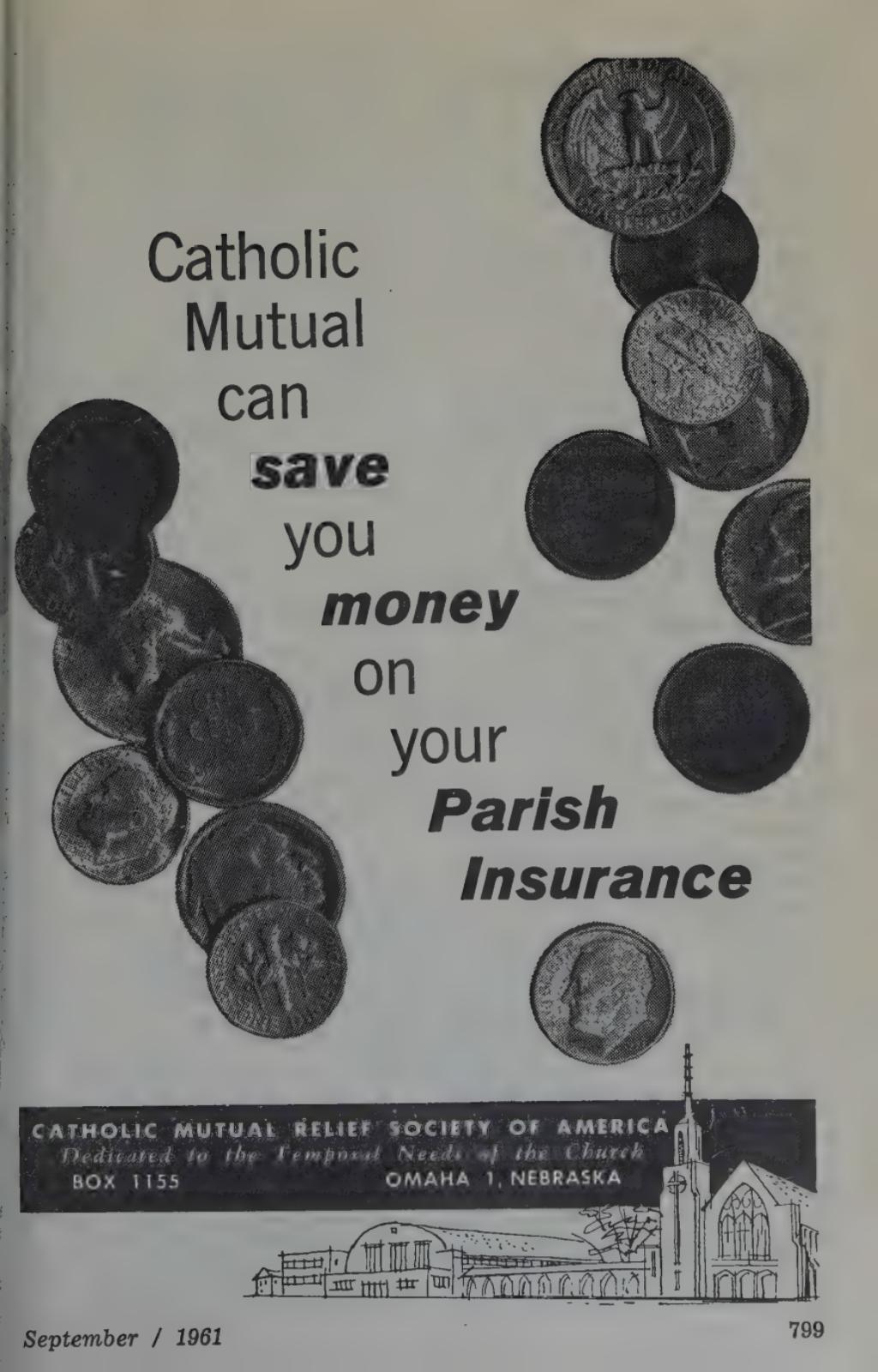
THE enclosed letter from the office of Cardinal Bea, head of the Secretariat for the Promotion of Christian Unity, preparing for the Second Ecumenical Council of the Vatican, shows how eager Rome is to secure the thought of American Catholics, priests and laity, on the increased use of the vernacular in the liturgy.

Your publication of this letter in THE PRIEST will help us fulfill the request contained therein by encouraging many of your readers to send their thought on this matter, and to encourage their laity to do the same, to the Very Rev. Annibale Bugnini, C.M., at the address indicated.

Cordially in Christ,
John A. O’Brien
Notre Dame, Indiana

Dear Father O’Brien,

His Eminence Cardinal Bea has asked me to answer your kind letter of June 16th, and to thank you for letting us all share those



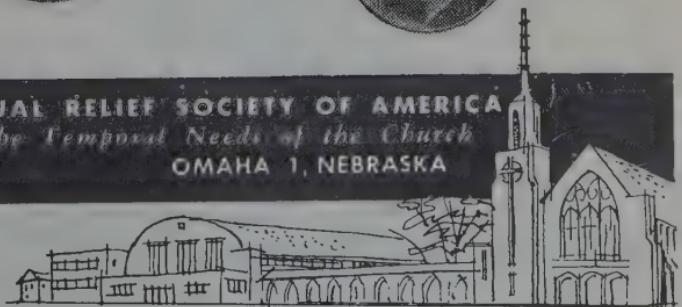
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informative letters from both the Catholics and the non-Catholics in the United States who have commented on your provocative article in *America*, "English in the Liturgy." It is so important that we catch the laymen's viewpoints, as well as those of the liturgical scholars. Needless to say, the problem of the vernacular is immensely important to our Secretariat for Promoting Christian Unity. We doubly welcome, therefore, your sending us this material.

Realizing this request may take some of your valuable time I nevertheless boldly suggest that you forward the like matter, and whatever other information on the vernacular — especially from the layman's side—you can muster, to the Secretary of the Liturgical Commission preparing for the Second Vatican Council. I am sure he can use this wisely.

R.mo P. Annibal Bugnini, C.M.
Segretario,

Commissioni della Sacra Liturgia,
Piazza Pio XII, R O M A

Wishing you the best for continued good work in your apostolate, I am

Yours sincerely in Christ,
(Mons.) J. G. M. Willebrands,
The Secretary

America's Blunder

AM a Cuban suffering exile and the loss of a son who was killed in action on April 17th. He died fighting Communism, doing his best to free his country.

Father Cavero, a Jesuit that was in the camp with the invasion for-

ces, came to see me and comforted me very much. He told me the boys helped him build his chapel in a tent and that my son was the one who assisted him during the Mass. On the same day he received Holy Communion.

Before coming here I was very interested to learn about Communism in order to help fight it. Now, not only because I think it's every Catholic's duty, but also in remembrance of my son, I try to do all I can to work for the cause.

I feel very pessimistic because the good people of this country are so honest-minded that they don't see the peril at all. You will be surprised to hear people asking why we have fled from Cuba?—"because Fidel is all right."

In Cuba there was a similar attitude until it was too late. Back in the twenties they started in the University with one Julio A. Melilla. When Batista came for the first time he used the Party (the Party was using him) for electoral purposes. Nobody paid any attention to that. The Red policy is an objective. They don't care for the time it might take. They held their own patiently and at the given time were back with Fidel. And even then nobody was wise. They thought that a revolution to overthrow a dictatorship was taking place. And what made this possible? Infiltration and propaganda. Easy to understand and common talk to wash the people's mind.

I don't wish to seem disrespectful, Father, but from personal experience I suggest that in this country the people should not only be asked to pray, but to open their eyes and their minds to reality. Tell what happened in Hungary. Tell them how in Cuba, only 90 miles from here, the Reds are

Correspondence

.....
dancing on the sacred altars of your churches — how, in the Cabana fortress, a boy cries his heart out because his parents denounced him as a counter-revolutionary: "He did not want to join the militia." — how, not a rich, but a working man who built himself a house to rent to assure an income for his old age was robbed of it.

All this and more could happen here too if the people remain indifferent.

I know that the Church can't mix in politics, but in each parish throughout the country tell each Catholic to become a crusader to spread the propaganda defending the Faith and their freedom to practice it.

Father, these thoughts sincerely come from the bottom of my heart, wishing that the glory of our Church should not perish.

Asking your blessing, I am

Yours sincerely,

V.A.A.

Miami

From a Loyal Subscriber

I regard THE PRIEST as a very interesting as well as a very entertaining monthly visitor for the clergy. As it is intended for the clergy, containing much humor for clerical consumption rather than for the laity, it seems to me that the name of your very worthy magazine would be more fittingly called "Sacerdos."

I have read OUR SUNDAY VISITOR



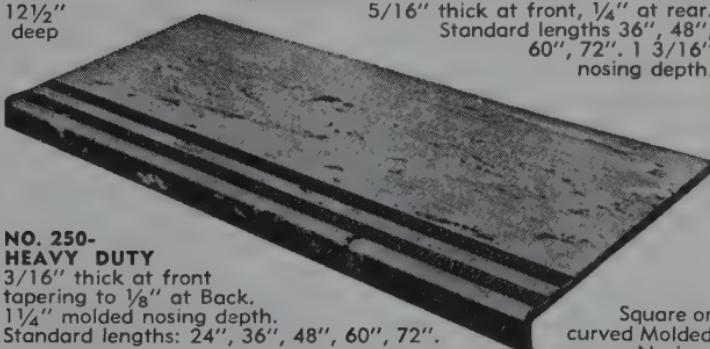
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since its first edition. There was no Fidel Castro in those days, but we had a most vicious enemy in *The Menace*, and OUR SUNDAY VISITOR was the implement which finally bombed that diabolical serpent out of existence. Deo gratias. Amen.

Respectfully yours,
P. J. Kearney, Chaplain
Sacred Heart Hospital
Hanford, California

No Rights For Assistants?

ONE day in the seminary our moral prof made the statement: "Assistants have only two rights: The right to the seal of confession, and the right to Christian burial." This was good for a laugh from us zealous, young seminarians, who were willing to forego all for an opportunity to work in the Vineyard. However, I have learned from experience that this was not a laughing matter. Lest anyone misunderstand, I wish to make it clear that I am not complaining about the poverty of being an assistant. I am not asking for an increase of salary. I am complaining about pastors who never seem to have heard of the tract of Justice and Rights, and who seem to think that their "ipse dixit" is as infallible as a doctrine of the Church.

Item: In this diocese several collections are permitted every year, provided they be equally divided among the priests of the parish. One of these is never seen by the assistants. One year after the collection was taken up, one of the assistants showed the pastor the

statute requiring the division. The pastor's answer? "I don't believe in that." From the other collections the assistants are given a pittance, because, as the pastor explained, "That's too much money for an assistant to have."

Item: The pastor may purchase a parish car. One assistant is given such a car by the pastor, with all maintenance taken care of by parish funds. The other assistant must buy his own and maintain it or walk. The latter alternative is hardly a solution to the problem, since the parish covers a hundred square miles. But my point again: Is this justice? When in anger (justifiable, I believe) the assistant threatened to sell his car, the pastor laughed and replied, "You have to have one to get around." "Ipse dixit" again.

What's the answer? Obviously, our reward will come in Heaven. But is it too much to expect a little justice here?

Sacerdos Perplexus
Pennsylvania

Theology in Japanese

MAY I ask you kindly, to consider laying this request before your readers.

There is not a single text book of Moral Theology in the Japanese language. Our priests and seminarians, however, find Latin no easier than we Americans; this is probably an understatement. Seminary studies are rough; busy parish priests have no handy texts to run down cases and to work out instructions; articles on moral questions are practically nonexistent; important Japanese questions have not been brought into close contact with the ancient wisdom of the Church.

Correspondence

Hungry for IDEAS, Father?

It would appear to be an important step forward if enough standard Moral texts would be translated into Japanese to constitute a firm basis for knowledge and progress in this science. When I sought clearance for this plan from the proper ecclesiastical authorities, they went much farther, and gave it hearty endorsement.

But the project constitutes utter folly from a financial viewpoint. The Catholic publisher approached said that it would succeed if we could finance the work up to the actual printing of the books. We have to price the books so that the Japanese priests and seminarians can afford them; and their number is small. It is going to cost about \$1.50 per page of Latin text up to the time of printing. So to translate Noldin, for example, will cost plenty. My resources are going to run out after Arregui and Jone are finished.

If you like this project, please help. A mission collection, for example, would maybe produce a book. If you can do nothing in a financial way, please commend it to the Lord at Mass. It's important for the clergy and the Church in Japan. You might also want to buy my book *Catholic Viewpoint on Overpopulation* (Doubleday, September, 1961, \$3.50) whose royalties go into this fund. Thank you, Fathers.

Cordially yours in Christ,
Anthony Zimmerman, S.V.D.
Teacher, Moral Theology
Divine Word Seminary
47 Takigawa cho, Showaku
Nagoya, Japan



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'Write, Father!'

"THE Church is years behind the times as far as using advertising to its own advantage." This statement came from the lips of a Catholic expert in newspaper work. He, like many others, sees the opportunity for exposing the doctrines and disciplines of the Church to the public with little effort.

Shortly after ordination, I went to the local editor and asked him if he would publish articles which I would write. He was most happy with the proposition. Understand that I am in non-Catholic territory and Catholics form less than 3% of the population.

Everything went well and the columns were well received. However, a mistake was made when I mentioned the Church as being the "true religion." The deacon-owner of the paper withdrew my free space. Now, I must pay for the weekly article but I feel it is worth it because I am reaching some 40,000 people who ordinarily wouldn't come in contact with the truths of our faith. The total time-consumption for this weekly project is less than one hour. Reaching 40,000 people with 60 minutes' work can be richly rewarding. A Catholic man recently said that the "rapport" established by these articles has been wonderful.

Fathers, how easy it would be for many priests to have a piece in the paper. Call your local editor and ask him for cooperation. He probably would be most surprised to hear that you want to publish something on the Church. It is worth a try.

What would be the effect on Catholics and non-Catholics if every newspaper in the country had something occasionally about that "strange institution" called the Catholic Church? Our convert rate would rise sharply, I'm sure. Our parishioners would come and tell us that they never understood this or that truth so well as they do now after reading Father's column.

If St. Paul were alive today, I feel that he would encourage every priest he met to write the "good news." Write, Father!

Ignorans
Florida

The Language of the Breviary

Kindly permit me to add another to the suggestions concerning the language of the Breviary. This is a compromise between those preferring the Latin to those preferring the vernacular.

Why not give the priest the privilege of reading the Scripture lessons at Matins in either English or Latin? The advantage would be an added opportunity to read the Scriptures in the approved English idiom. A special syllabus could be drawn up to cover the entire Bible over a special period of time.

Also, the priest who chooses the vernacular should be assigned a passage sufficiently long to cover the responses at the end of the Latin lessons. I have heard it stated a number of times that these were added to keep the attention of the monks reciting the office in chorus. Personally, I find them distracting and could follow the text more easily without the interruptions.

Finally, in drawing up the syl-

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Correspondence

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labus the passages selected could be several chapters apart. This would make it convenient for the priest who wished to coordinate his daily scripture reading with the Office.

This could be used as a step in the transition to a final solution and is offered as such.

E. W. Byron
Mazeppa, Minn.

Church Bell?

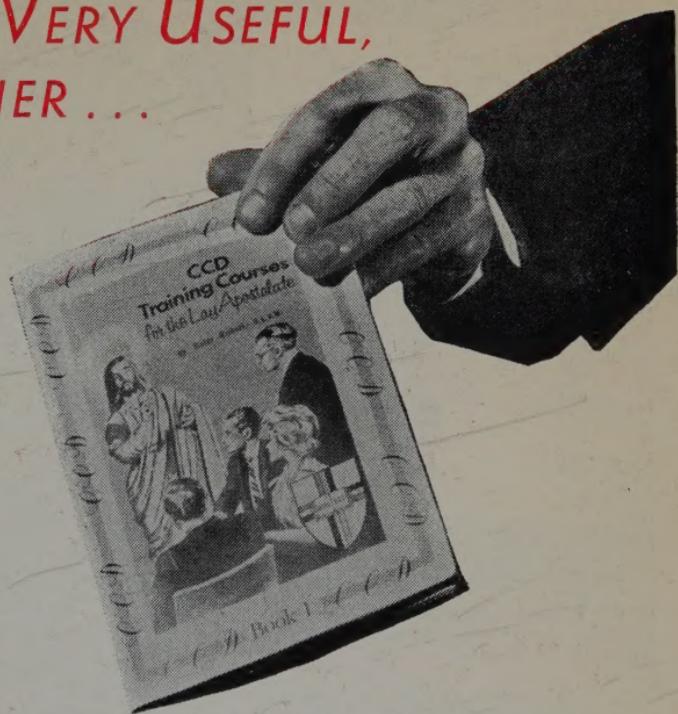
AM just building a new church, a wooden building some 70 feet long, 33 feet broad with a belfry 50 feet high. For this jungley place such a building is something people have never seen. The carpenters will finish their work by the beginning of June. Yet all will not be finished because we still have no bell.

The bell of the old chapel was and still is a wheel from an old truck. It does not give a nice sound and the Catholics who live at the far end of the village cannot hear it. Here in Burma the kind of bells used for churches cannot be found. Mine should weigh about 100 pounds at the most. As to ordering such a bell from France, I simply do not have the funds. I must still build three chapels in this district with what little I have.

Assuring you of my daily remembrance at the Holy Sacrifice of the Mass, I am

Yours sincerely in Christ Jesus and Mary,
F. A. Kelbert
Catholic Church
Tonzang, Tiddim P.O.
(N. Chin-Hills)
Burma

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Paul Gustave Dore'

Outward expression of faith and devotion . . . inward solace for the troubled and the needy, Will & Baumer Vigil Lights* constantly invite the faithful to acts of supplication and minor sacrifice. They rekindle sparks of hope and strength in the hearts of weary pilgrims toiling up some personal Calvary. And they prove again and again to financially-burdened pastors that the mites of the many frequently equal the beneficences of the few. Vigil Lights available in tapered or straight designs ranging in burning time from 2 to 24 hours.

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